

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

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COLLECTED AND EDITED BY

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- Vol. I. Introductory.
- „ II. Mön-Khm̄er and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Pisācha languages).
- „ IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Panjābī.
„ II. Rājasthānī and Gujarātī.
„ III. Bhīl languages, Khāndēśī, etc.
„ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ऐ ai,	ओ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष śha	स sa	ह ha		ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ्ह ḷha.				

Visarga (:) is represented by *h*, thus क्रमः *kramaśoh*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح j	د d	ر r	س s	ع .
ب b	چ ch	ڍ ḍ	ڑ ṛ	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض ẓ	ق q
ٹ ṭ				ط ṭ	ک k
ث s				ظ ẓ	گ g
					ل l
					م m
					ن n
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و or v
					ه h
					ی y, etc.

Tanwin is represented by *n*, thus فوراँ *furan*. Alif-e maqṣūra is represented by *ā*;— thus, دعوى *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बग *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mīrī) चहूँ *chụ̄h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhat'h*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāsmīrī (چ, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (چ), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāsmīrī (च) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (چ) or (چ) are represented by *ɳ*.
- (e) The following are letters peculiar to Puṣhtō :—
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ښ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb*; ڀ *bh*; ٺ *th*; ٽ *t*; ٺ *th*; ڻ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*, ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>á</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>ô</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„ „ „ <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássiṭai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarāṭi, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBRIDGE ;

February 21, 1908.

RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwārī, Jaipurī, Mālvi, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—*i.e.*, 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēli dialects of Western Hindī. On its south (from east to west), it has Bundēli, Marāṭhī, Bhilī, Khāndēsi, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Raṭhāurs abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwarī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

Dialects.

and the North-West of the Jaipur State. The area occupied by Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipurī and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipurī, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwālī of the Ahīr country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēlī (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipurī, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nīmāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīlī and Khāndōsī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Number of speakers.

Mārwarī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nīmāḍī	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey . . . 15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithirāj Rāsau* of Chand Bardāi, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithirāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Mārwarī*, *Udaipuri* (i.e., *Mēwārī*), *Bikānērī* (a form of *Mārwarī*), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvī*).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rājasthānī*

Authority.

Dialects. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājani alphabet of Upper India.

Written character.

Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars

Grammar.

of the four principal dialects, *Mārwarī*, *Jaipurī*, *Mēwātī*, and *Mālvī*, based on the *Note* referred to above. *Nimāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular.

Pronunciation.

In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in 'hat,' and *au* like the *o* in 'hot.' Short

e and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhil dialects. On the other hand, in the same locality *ohh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āt*.

I take this opportunity of explaining the pronunciation of the letter व, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāthī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *ī*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindī are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

Declension.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwāti.	Mālvi.	Jaipuri.	Mār ^w ārī.	
<i>Singular.</i>							
Direct	<i>ghōṛā</i>	<i>ghwārō</i>	<i>ghōṛō</i>	<i>ghōḍō</i>	<i>ghōṛō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	...	<i>ghōṛai</i>	<i>ghōḍē</i>	<i>ghōṛai</i>	<i>ghōḍāi</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōṛē</i>	<i>ghwārē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Plural.</i>							
Direct	<i>ghōṛā</i>	<i>ghwārē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>
Agent	...	...	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍā̃(-ō)-ē</i>
Oblique	<i>ghōṛāū</i> or <i>ghōṛāni</i>	<i>ghwārān</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōṛā̃</i>	<i>ghōḍā̃</i>	<i>ghōḍā̃(-ō)</i>

(b) Strong feminine tadbhava noun. *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular.</i>							
Direct	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī̃</i>
Oblique	<i>ghōṛī</i>	<i>ghwārī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural.</i>							
Direct	<i>ghōṛīyā̃</i>	<i>ghwārīyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>
Agent	...	...	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)-ē</i>
Oblique	<i>ghōṛīyāū</i>	<i>ghwārīn</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōṛyā̃</i>	<i>ghōḍyā̃</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwāṛī.	
<i>Singular.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>Plural.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent	...	...	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-ē</i>
Oblique	<i>gharāū</i> or <i>gharāni</i>	<i>gharān</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>gharā̃</i>	<i>ghar(-ō)-ē</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvi, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōr*, which reminds us of the old Kanaujī *hwār* and the Khas (Naipāli) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	...	...	...
Genitive	<i>kaṁ, kē, kī</i>	<i>kā̃, kē̃, kī̃</i>	<i>kō, kā, kī</i>	{ <i>rō, rā, rī;</i> { <i>kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nā, nī</i>
Dative	<i>kaū</i>	<i>khō̃</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāī</i>	<i>nē</i>
Ablative	<i>sō̃, tō̃</i>	<i>sō̃, sē̃</i>	<i>saī, taī</i>	<i>ū, sē, sū</i>	<i>sū, saī</i>	<i>sū, ū</i>	<i>thī</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvi and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bijē dahādē*, on the second day.

C.—OTHER PRONOUNS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
Relative	<i>jav, javn</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jikā</i>	<i>jē</i>
Oblique	<i>jāhi, jā</i>	<i>jā</i>	<i>jhai</i>	<i>janī</i>	<i>jī</i>	<i>jin, jan, janī</i>	<i>jē</i>
Correlative	<i>sō</i>	<i>sō</i>	...	...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
Oblique	<i>tāhi, tā</i>	<i>tā</i>	...	...	<i>tī</i>	<i>tin, tiṇī</i>	<i>tē</i>
Interrogative.							
Masc., fom.	<i>kō, kan</i>	<i>kō</i>	<i>kaṇ</i>	<i>kṇ</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇ</i>
Oblique	<i>kāhi, kā</i>	<i>kā</i>	<i>kaih</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇa, kō</i>
Neuter	<i>kahā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	...
Indefinite.							
Masc., fom.	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
Neuter	<i>kuḥ</i>	<i>kachū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>kaī, kāī</i>

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *ij*. Thus *mār^{nō}*, to strike; *marīj^{nō}*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *ṣū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in \tilde{a} , that (except in Mōwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in \tilde{a} .

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mōwātī.	Mālvī.	Jaipurī.	Mērwāṛī.	
PRESENT.							
<i>Singular.</i>							
1.	haũ	hõ, ãw	hñ, sñ	hñ	chhñ	hñ	chhũ
2.	hai	hē, ay	hai, sã, sai	hē	chhai	hãĩ	chhē
3.	hai	hē, ay	hai, sai	hē	chhai	hãĩ	chhē
<i>Plural.</i>							
1.	haĩ	hẽ, ãy	hã, sã	hã	chhã	hã	chhĩ
2.	hau	hõ, aw	hõ, sõ	hõ	chhõ	hõ	chhõ
3.	haĩ	hẽ, ãy	haĩ, saĩ	hai	chhai	hãĩ	chhē
PAST.							
<i>Singular.</i>							
Masc.	hau, hutau	hatõ, tõ	hõ, thõ, sõ	thõ	chhõ	hõ	hatõ
<i>Plural.</i>							
Masc.	hē, hutē	hatē, tē	hã, thã, sã	thã	chhã	hã	hatã

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chaḷ*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) *Old Present.*—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in \tilde{a} ,

and that, except in Mēwātī, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
<i>Singular.</i>							
1.	<i>chalaũ</i>	<i>chalũ</i>	<i>chalfi</i>	<i>chalfi</i>	<i>chalfi</i>	<i>chalfi</i>	<i>chalũ</i>
2.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
3.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>
<i>Plural.</i>							
1.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalā</i>	<i>chalvē</i>
2.	<i>chalu</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>
3.	<i>chalaĩ</i>	<i>chalē</i>	<i>chalaĩ</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chalē</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>	<i>chal</i>
<i>Plural.</i>							
2.	<i>chalu</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>	<i>chalō</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syũ* or *chal'hũ*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalũ-gā*, which probably means 'I am gone (*gā*) that I may go (*chalũ*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwāṛī.	
<i>Singular.</i>							
1.	<i>chalahaũ</i>	<i>chalihō</i>	...	...	<i>chal'syfi</i>	<i>chal'hfi</i>	<i>chalit</i>
2.	<i>chalihai</i>	<i>chalihē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>
3.	<i>chalihai</i>	<i>chalihē</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sē</i>

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwārī.	
<i>Plural.</i>							
1.	<i>chalihaĩ</i>	<i>chaliḥē</i>	...	...	<i>chaḷ^ʼsyā</i>	<i>chaḷ^ʼhā</i>	<i>chālīsū,</i> <i>chāl^ʼśū</i>
2.	<i>chaliḥau</i>	<i>chaliḥō</i>	...	...	<i>chaḷ^ʼsyō</i>	<i>chaḷ^ʼhō</i>	<i>chāl^ʼsō</i>
3.	<i>chalihaĩ</i>	<i>chaliḥē</i>	...	...	<i>chaḷ^ʼsī</i>	<i>chaḷ^ʼhī</i>	<i>chāl^ʼśē</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthāni.				Gujarātī.
			Mēwātī.	Mālvī.	Jaipurī.	Mārwārī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chaḷũ-gō</i>	<i>chaḷũ-gā</i>	<i>chaḷũ-lō</i>	<i>chaḷũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaũ-gē</i>	<i>chalũ-gē</i>	<i>chaḷā-gā</i>	<i>chaḷā-gā</i>	<i>chaḷā-lā</i>	<i>chaḷā-lā</i> or <i>gā</i>	...

Note that in Mālvī and Mārwārī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwārī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal^ʼtā hũ*, ‘I am going.’ In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chaḷũ chhũ*, ‘I am going.’
2. *tũ chalai chhai*, ‘thou wast going.’
3. *wō chalai chhai*, ‘he was going.’

Plural.

1. *mhē chaḷā chhā*, ‘we are going.’
2. *thē chaḷō chhō*, ‘you are going.’
3. *wai chalai chhai*, ‘they are going.’

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēli only the masculine forms are shown :—

Braj	.	<i>chal^{tu} haũ.</i>
Bundēli	.	<i>chalat hō or chalat āw.</i>
Mēwātī	.	<i>chal^{ṭi} hṭi.</i>
Mālvī	.	<i>chal^{ṭi} hṭi.</i>
Jaipuri	.	<i>chal^{ṭi} chhṭi.</i>
Mārwarī	.	<i>chal^{ṭi} hṭi.</i>
Gujarātī	.	<i>chāl^{ṭi} chhṭi.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipuri *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvī alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect :—

Braj	.	<i>haũ chal^{tu} hō.</i>
Bundēli	.	<i>maĩ chalat tō.</i>
Mēwātī	.	<i>maĩ chalai hō.</i>
Mālvī	.	<i>hṭi chal^{tō} thō.</i>
Jaipuri	.	<i>maĩ chalai chhō.</i>
Mārwarī	.	<i>hṭi chal^{tō} hō, hṭi chalaĩ hō.</i>
Gujarātī	.	<i>hṭi chāl^{tō} hatō.</i>

(f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.	Infinitives.	
Braj	<i>chal^{tu}</i>	<i>chalyau</i>	<i>chal^{naũ},</i>	<i>chaliwaũ.</i>
Bundēli	<i>chalat</i>	<i>chalō</i>	<i>chalan,</i>	<i>chal^{bō}.</i>
Mēwātī	<i>chal^{tō}</i>	<i>chalyō</i>	<i>chal^{nũ},</i>	<i>chal^{bō}.</i>
Mālvī	<i>chal^{tō}</i>	<i>chalyō</i>	<i>chal^{nō},</i>	<i>chal^{wō}.</i>
Jaipuri	<i>chal^{tō}</i>	<i>chalyō</i>	<i>chal^{nũ},</i>	<i>chal^{bō}.</i>
Mārwarī	<i>chal^{tō}</i>	<i>chalyō</i>	<i>chal^{nō}, chal^{nũ},</i>	<i>chal^{bō}.</i>
Gujarātī	<i>chāl^{tō}</i>	<i>chālyō</i>	.	<i>chāl^{vũ}.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēli.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēṇē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindi and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat^rrō* or *kat^rrō-k*, how many; *khā^ṅ gayō* or *khā^ṅ gayō-s*, where did he go? To these may be added *rō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindi on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindi than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindi. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindi. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindi.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindi.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindi.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindi. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard MārṡārĪ is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken

Where spoken.

on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the ShēkhāwāṡĪ tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east MārṡārĪ is bounded by the Eastern dialects of RājasthānĪ, of which we have taken JaipurĪ as the standard. On the south-east

Language boundaries.

it has the MālvĪ dialect of RājasthānĪ and a number of Bhil dialects. On the south-west it is bounded by GujarātĪ. On the west, it has, to the south, the SindhĪ spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has PanjābĪ. It merges into Lahndā and PanjābĪ through a mixed form of speech entitled BhaṡṡĪnĪ, which has little connexion with RājasthānĪ; on the north-west it merges into PanjābĪ and the Bāngarū dialect of Western HindĪ through BāgrĪ. In the extreme north-east of the area, it has MēwātĪ directly to its north.

Standard MārṡārĪ varies but little from JaipurĪ. We may note three main points of difference. In JaipurĪ the postposition of the genitive

Compared with JaipurĪ.

is *kō*, while in Standard MārṡārĪ it is *rō*. In JaipurĪ, the verb substantive is *chhū*, I am, *chhō*, was; in MārṡārĪ it is *hū*, I am, *hō*, was. In JaipurĪ there are two forms of the future. Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mārū-lō*, I shall strike. In MārṡārĪ, there are three forms. In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mārū-lā*, I shall strike; while the third adds *gō*, like the HindĪ *gā*.

Standard MārṡārĪ is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west

Sub-dialects.

Merwara the dialect is somewhat mixed with JaipurĪ. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of MārṡārĪ, known as MēwārĪ or MērwārĪ, according to locality. In South Marwar, in the State of SirohĪ, and in the north of Palanpur in Gujarāt, the MārṡārĪ is affected by GujarātĪ, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of SindhĪ makes itself felt. Here we have a number of minor dialects, the principal of which are ThaḷĪ and DhaṡkĪ, which are grouped together as Western MārṡārĪ. Finally there are a Northern MārṡārĪ in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find MārṡārĪ merging into JaipurĪ, and BāgrĪ of North-East Bikaner, and the South Panjāb, in which it merges into PanjābĪ and Bāngarū.

It should be noted that, right in the heart of the Mārwārī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwārī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwārī in the Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwārī in the area in which it is a Vernacular.

Standard Mārwārī—		
Marwar		1,591,160
Eastern Mārwārī—		
Mārwārī-Dhundhārī (Marwar)	49,300	
Gōṛāwāṭī (Kishangarh)	15,000	
Mārwārī of Ajmer	208,700	
Mārwārī of Merwara	17,000	
Mēwārī (including Mārwārī)	1,684,864	
	<hr/>	1,974,864
Southern Mārwārī—		
Gōḍwārī (Marwar)	147,000	
Sirohi—		
(Sirohi)	169,300	
(Marwar)	10,000	
	<hr/>	179,300
Dēoṛāwāṭī (Marwar)		86,000
Mārwārī-Gujarāṭī—		
(Marwar)	30,270	
(Palampur)	35,000	
	<hr/>	65,270
	<hr/>	477,570
Western Mārwārī—		
Thālī—		
(Marwar)	380,900	
(Jaisalmer)	100,000	
	<hr/>	480,900
Mixed dialects		204,749
	<hr/>	685,649
Northern Mārwārī—		
Bikānēṛī—		
(Bikaner)	533,000	
(Bahawalpur)	10,770	
	<hr/>	543,770
Shōkhāwāṭī		488,017
Bāgṛī		327,359
	<hr/>	1,359,146
Total number of speakers of Mārwārī in the Mārwārī area		<hr/> <hr/> 6,088,389

The Mārwārīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mārwārī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	<i>i.e.</i> the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	...	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana . . . . .	...	No figures available.
Central India . . . . .	...	No figures available.
Coorg	1	
Kashmir . . . . .	...	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōds of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēśrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālṡ. Bhōyārī, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēli. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikānērī, and is already included in the Mārṡārī figures.

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwārī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āu*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jināi-rai* for *janāi-rai*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *l* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwārī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwārī, *chāliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwārī the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindī by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ḍ̣*. In Mārwārī there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwārī, when the type for *ḍ* is not available, the Dēvanāgarī letter *ḍ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *ḍmō* represents 'baḍō' or 'bamō.' In printing the Mārwārī specimens in the Dēvanāgarī character, I shall represent *ḍ* by *ḍ* and *ṛ* by *ṛ*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍ^hnō* for *paḍ^hnō*, to read; *pāilō* for *pāhilō*, first; *kāiṇō* for *kaḥ^hnō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā</i> .
Agent	<i>ghōḍē</i> , <i>ghōḍāi</i> .	<i>ghōḍā</i> .
Loc.	<i>ghōḍē</i> , <i>ghōḍāi</i> .	<i>ghōḍā</i> .
Obl.	<i>ghōḍā</i> .	<i>ghōḍā</i> .

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar</i> .
Agent	<i>ghar</i> .	<i>gharā</i> .
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā</i> .	<i>gharā</i> .
Obl.	<i>ghar</i> .	<i>gharā</i> .

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Loc.	...	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā</i> , <i>ghōḍyā</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā</i> .
Agent	<i>bāt</i> .	<i>bātā</i> .
Loc.	...	<i>bātā</i> .
Obl.	<i>bāt</i> .	<i>bātā</i> .

We occasionally meet with a feminine locative in *ā*, as in *uṇ bīriyā*, at that time.

OTHER NOUNS.

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
Masculine.	<i>rājā</i> , a king.	<i>rājū</i> .	<i>rājā</i> .	<i>rājāwā</i> .
	<i>muni</i> , a sage.	<i>muni</i> .	<i>muni</i> .	<i>muniyā</i> .
	<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā</i> .
	<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhu</i> .	<i>sādhuwā</i> .
	<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābuwā</i> .
Feminine.	<i>mā</i> , a mother.	<i>mā</i> .	<i>māwā</i> .	<i>mācā</i> .
	<i>mūrtī</i> , an image.	<i>mūrtī</i> .	<i>mūrtiyā</i> .	<i>mūrtiyā</i> .
	<i>tamākhu</i> , tobacco.	<i>tamākhu</i> .	<i>tamākhuwā</i> .	<i>tamākhuwā</i> .
	<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuwā</i> .	<i>bahuwā</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gawā</i> .	<i>gawā</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī</i> ,	<i>nāī</i> ,	<i>kanāī</i> ,	<i>rāī</i> .
Instr. and Abl.	<i>sū</i> ,	<i>ū</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>taṇō</i> ,	<i>handō</i> .
Locative	<i>mē</i> ,	<i>māī</i> ,	<i>māhāī</i> ,	<i>māī</i> , <i>māy</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī* (or *nāī*) and *rāī* are locatives of *nō* and *rō* respectively. *Kanāī* is a contraction of *kāī-nāī*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī* will be found below.

The usual suffix of the genitive is *rō*. *Taṇō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwarī or Mālvī is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāt*, and *nāt* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *taṇō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārō*, *ghōḍānāt*, but *ghōḍā-kō*, *ghōḍā-taṇō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rāt*, *ghōḍā-nāt*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *tanō*, *handō*) changes to *rā* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *tanī*, *handī*) before any feminine noun; and to *rē* or *rāi* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhāi*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāi* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rā ghōḍā-sū*, from the horse of the king; *khēt-rī kākaḍiyā*, the cucumbers of the field; *ghar-rāi pachhāi*, behind the house; *thā-rāi bāp-rāi ghar-māi*, in your father's house; *āp-rāi khētā-māi*, in his own fields; *in-rāi hāt-māi*, in his hand; *khētā-rāi pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāi*, in of that country, one amongst its inhabitants; *thā-rāi bābō-sā gōṭh kīvī*, by your father a feast was made; *un-rāi bāp dīṭhō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāi* or *nāi* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāi* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhāi un-rāi bēṭāi-rāi ghaṇā chāb^okiyā rī-dīvī-hāi*, I have given many stripes to his son; *ēk jīnāi-rāi dōy dāw^orā hā*, to a certain man there were two sons; *un-rāi gōṭh*, a feast for him. In the first example it will be noted that the *rāi* of *un-rāi* is also in the locative to agree with *bēṭāi*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāi* is often used instead of *rā*. Thus *āp-rāi bāp-nāi kayō*, he said to his father; *āp-rāi hukam-nāi lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphaiḍāi-māi* (not *kūphaiḍā-māi*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōḥā*, a horse:—

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō.</i>	<i>ghōḍā.</i>
Agent	<i>ghōḍē, ghōḍāi.</i>	<i>ghōḍā.</i>
Accus.	<i>ghōḍō, ghōḍā-nāi.</i>	<i>ghōḍā, ghōḍā-nāi.</i>
Instr.	<i>ghōḍā-sū, ghōḍā-ū.</i>	<i>ghōḍā-sū, ghōḍā-ū.</i>
Dat.	<i>ghōḍā-nāi.</i>	<i>ghōḍā-nāi.</i>
Abl.	<i>ghōḍā-sū, -ū.</i>	<i>ghōḍā-sū, -ū.</i>
Gen.	<i>ghōḍā-rō (-kō, -tanō, -handō).</i>	<i>ghōḍā-rō (-kō, tanō, -handō).</i>
Loc.	<i>ghōḍē, ghōḍāi, ghōḍā-mē, etc.</i>	<i>ghōḍā, ghōḍā-mē, etc.</i>
Voc.	<i>hē ghōḍā.</i>	<i>hē ghōḍā.</i>

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīū jāy-hai, the black horse goes like the wind.

Kālā ghōḍā-nāi dōrāwō, make the black horse gallop.

Kālī ghōḍī baḍī saitān hāi, the black mare is very vicious.

Kālī ghōḍī-nāi dōrāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōdē lāt mārī*, the black horse kicked; *nāin^okiāi dāw^orāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^otā* is employed in the sense of 'than,' as in *uchchāran-mē mūl swarā kar^otā lambā bōlījāi*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pāch^owō*, fifth; *chhatthō*, sixth; *sāt^owō*, seventh; *āth^owō*, eighth; *nas^omō*, ninth; *das^owō*, tenth, and so on. *Pāch^owō* has its agent *pāch^owē* and its oblique form *pāch^owā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, māi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, ma-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mārō.</i>	<i>āpā-rō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāi, māi, mhārā, mārā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tāi.</i>	<i>thā, tamā.</i>
Acc.-Dat.	<i>thā-nāi, ta-nāi.</i>	<i>thā-nāi, tamā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamā-rō.</i>
Obl.	<i>thāi, tāi, thārā, thārāi.</i>	<i>thā, thārā, thārāi, tamā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāw-jī-sā*, *thākur-sā*, *sēth-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Ap-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, *this*, and *wō*, *that*. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō, yō</i> ; fem. <i>ā, yā</i> .	<i>wō, ū, uwō</i> ; fem. <i>wā, uwā</i> .
Agent	<i>in</i> .	<i>un</i> .
Acc.-Dat.	<i>ī-ndī, in-ndī, anī-ndī</i> .	<i>ū-ndī, un-ndī, wanī-ndī</i> .
Gen.	<i>in-rō</i> .	<i>un-rō</i> .
Obl.	<i>ī, in, anī</i> .	<i>ū, un, wanī</i> .
Plur. Nom.	<i>di, ē</i> .	<i>wāi, wē, uwāi, uwē</i> .
Agent	<i>dī, ā, yā, inā</i> .	<i>wāi, wā, uwā, unā, wanā</i> .
Obl.	<i>dī, ā, yā, inā</i> .	<i>wāi, wā, uwā, unā, wanā</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, *who*, and *sō* or *tikō*, *he*. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō, jyō, jikō, jakō</i> ; fem. <i>jikā, jakā</i> .	<i>sō, tikō</i> , fem. <i>tikā</i> .
Agent	<i>jin, jan, janī, jinī, jī, jikan, jikāt</i> .	<i>tin, tinī</i> .
Obl.	<i>jin, jan, janī, jī, jikan</i> .	<i>tin, tinī</i> .
Plur. Nom.	<i>jō, jyō, jikā, jikāt, jakāt</i> .	<i>sō, tikā, tikāt</i> .
Agent	<i>jaī, jā, jyā, jinā, janā, jikā</i> .	<i>tinā, tikā</i> .
Obl.	<i>jaī, jā, jyā, jinā, janā, jikā</i> .	<i>tinā, tikā</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kuṇ*, who? (masc. and fem.) and *kāñ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kuṇ, kaṇ.</i>	<i>kāñ, kīñ, kuñ.</i>
Agent and Obl. form.	<i>kuṇ, kaṇ, kuṇi, kaṇi, kiṇ, kī.</i>	<i>kuṇi.</i>
Plur. Nom.	<i>kuṇ, kaṇ.</i>	.....
Agent and Obl. form.	<i>kuṇā, kaṇā, kiṇā.</i>	.....

The Indefinite pronouns are *kōi*, anyone, and *kāñ, kāñ, or kī*, anything. *Kōi* has its agent and oblique form *kiñi, kuñi, or kō*. When *kī* is used, the letter *i* must be added to the postposition, as in *kī-rō-i*, of anyone. *Kāñ, kāñ* or *kī* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>hñ.</i>	<i>hñ.</i>
2. <i>hñi.</i>	<i>hñ.</i>
3. <i>hñi.</i>	<i>hñi.</i>

The past tense is masc. sg. *hō*, pl. *hū*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*hōtō, hūtō, whētō* (masc. pl. *-tū*; fem. *-tī*), becoming.

Past Participle—*huwō, huyō, whiyō, whiō* (fem. *huī*), become.

Adjectival Past Participle—*huwōṛō, huyōṛō*, become.

Conjunctive Participle—*hūyōr, hūy-nāñ, hō-kar, hō, whētō-knāñ, whēr*, having become.

Infinitive—*hōwaṇ, hōw-ñō, hōñō, hññō, whāññō, whāññā, whāññō*, to become.

Noun of Agency—*hōñ-wāñō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>huñ, hōñ, whēñ.</i>	<i>huwā, whāñ, whāññ.</i>
2. <i>huwāi, whāi.</i>	<i>huwō, whāñō, whāññō.</i>
3. <i>huwāi, whāi.</i>	<i>huwāi, whāi.</i>

Definite Present—I am becoming, etc. *huñ-hñ* or *whēñ-hñ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindi, or

whāñ-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>whēhū.</i>	<i>whēhā.</i>
2.	<i>whēhī.</i>	<i>whēhō.</i>
3.	<i>whēhī.</i>	<i>whēhī.</i>

2nd form—

huū-lā, whēū-lā, etc.

3rd form,—

huū-gō, whēū-gō, etc.

Imperative, become!

sing. *whāi*, plur. *hōcō.*

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār^atō*, striking.

Past participle, *māriyō, māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō, māriyō-huṃō*, stricken.

Conjunctive participle, *mār, mār-kar, mārur, mar-nāi* (or *-nāi*), *mārū-nāi* (or *-nāi*), *mār^atō-kuāi*, having struck.

Infinitive, *māran, mā^anō, mār^anū, mār^abō*, to strike.

Noun of Agency, *mār^anāwālō, mār^abāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ā*. Thus, *mulk-mē liyā phirū*, I will take (thee) about the country; *mārō māl magāw^atā gharī na kar^asī jēj*, he will not make an hour's delay in sending for my property; *āw^atā ūw^atā ghar nēyō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mārū.</i>	<i>mārā.</i>
2.	<i>mārāi.</i>	<i>mārō.</i>
3.	<i>mārāi.</i>	<i>mārāi.</i>

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mārū-hū.</i>	<i>mārā-hā.</i>
2.	<i>mārāi-hāi.</i>	<i>mārō-hō.</i>
3.	<i>mārāi-hāi.</i>	<i>mārāi-hāi.</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
2.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>
2.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>
3.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing.	Plur.
1.	<i>mār^ahū, mār^asū, mārū</i>	<i>mār^ahā, mārā</i>
2.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahō, mārō</i>
3.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahī, mārī</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only 'employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārū-lā</i>
2.	<i>mārāt-lā</i>	<i>mārō-lā</i>
3.	<i>mārāt-lā</i>	<i>mārāt-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārũ-gā</i>	<i>mārũ-gī</i>
2.	<i>mārāt-gō</i>	<i>mārāt-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārāt-gō</i>	<i>mārāt-gī</i>	<i>mārāt-gā</i>	<i>mārāt-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārījai*, *mārjyō*, *mārījō*.

Past Tenses.—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin°kiāi dāw°rāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hũ mār°tō, (if) I had struck.

hũ mār°tō-huũ, I may be striking.

hũ mār°tō-huũ-lā, I shall (*or may*) be striking.

hũ mār°tō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhāĩ mārīyō, I struck (him).

hũ sūtō, I slept.

mhāĩ mārīyō-hāi, I have struck (him).

hũ sūtō-hũ, I have slept.

mhāĩ mārīyō-hō, I had struck (him).

hũ sūtō-hō, I had slept.

mhāĩ mārīyō-huwāi, I may have struck (him).

hũ sūtō-huũ, I may have slept.

mhāĩ mārīyō-huũ-lā, I shall (*or may*) have struck (him).

hũ sūtō-huũ-lā, I shall (*or may*) have slept.

mhāĩ mārīyō-hōtō, had I struck (him).

hũ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw°nō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

kar°nō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lēw°nō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw°nō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

phw°nō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw°nō, to go, past participle *gayō* (fem. *gai*).

kah°nō, *kāñnō*, or *kāiw°nō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kāi*); conjunctive participle *kāiyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *marīyō* or *mūchyō*. *Dēkh°nō*, to see, has *dīhō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *uḍ°nō*, to fly; causal *uḍā°nō*; double causal *uḍ°wāw°nō*. Root vowels are shortened as in Hindī, *viz.*, *ā* to *a*; *ī*, *ē*, and *ai* to *i*; and *ū*, *ō*, and *au* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *baucāw°nō*, and from *kah°nō*, to say, *kawāiw°nō*.

The following do not follow the usual Hindī rules:—

dēw°nō, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

lēw°nō, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

sīw°nō, to sew, causal *sīwāw°nō*.

khāw°nō, to eat, causal *khawāw°nō*.

pīw°nō, to drink, causal *pīwāw°nō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is ‘not to sing,’ not (as in Hindī) ‘to continue singing.’ Dr. Kellogg gives the following example of this idiom, *kīwān jāy-dō kài manakh mahāi ātā rahāi*, shut the door that people may not come in.

Passive voice.—Mārwarī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marīj°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive.
<i>kar°nō</i> , to do	<i>karīj°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīj°nō</i>
<i>lēw°nō</i> , to take	<i>lirīj°nō</i>
<i>dēw°nō</i> , to give	<i>dirīj°nō</i> .

Even neuter verbs can take this passive (*cf.* the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīj°nō*, to be come; *mhāi-sū awījāi nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū marījīyō*, I was struck; *thāi-sū nahī khawījāi-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw°nō*, to take for oneself.

Examples are :—

parō mār°nō, to kill (Hindī *mār-ḍāl°nā*).

parō jāw°nō, to go away (Hindī *chalā-jānā*).

parō uṭh°nō, to rise up (Hindī *uṭh-jānā*).

thū warō jā, thou (masc.) go away.

thū warī jā, thou (fem.) go away.

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēū-hū, I take the book for myself.

ū pōthī parī dēhī, he will give the book away.

mhai chāb°kiyā rī dīvī-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō kar°nō*, to go frequently.

Inceptive verbs are formed with the infinitive in *ṇ*, as in *uwō kasālō bhug°tan lāgō*, he began to experience want.

Vocabulary.—Mārwarī vocabulary is much nearer that of Gujarāṭī than that of Hindī. In studying the language a Gujarāṭī dictionary will be found very useful. We may specially note the typical Gujarāṭī word *nē* or *nāi*, and, and the Gujarāṭī termination *īj* or *hīj* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *iṇ-sū-hīj*, even from these; *mār°wārī bhākhā-rī unnati hōw°nā-sū mār°wār-rō tō phāy°dō hucaī-īj*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar°sī-jēj*, he will certainly do.

The termination *ṛō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḍō-ṛō ḍāw°ṛō*, the elder son; *jakō-ṛī gaw-ṛī kachēṛī-mā ubō-ṛī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *ṛō* follows.

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are

Name of dialect. Jaipurī, Ajmēri, Kishangarhī, and Hārautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Where spoken. Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

Language boundaries. On its north-east, Eastern Rājasthānī has the Mēwāṭī dialect of the same language; on its east, in order from north to south, the Dāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwāṭī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwāṭī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwāṭī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmēri over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipāri or Shiopuri.

Sub-dialects. We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

Number of speakers.	JAIPURI—	
	Standard	790,231
	Tōrāwāṭī	342,554
	Kāṭhairā	127,957
	Chaurāsī	182,133
	Carried over	1,442,875

	Brought forward	1,442,875	
Nāgarchāl		71,575	
Rājāwāṭi		173,449	
		<hr/>	1,687,899
Kishangarhi			116,700
Ajmēri			111,500
Hāraṅṭī—			
Standard	943,101		
Sipāri	48,000		
		<hr/>	991,101
	TOTAL EASTERN RĀJASTHĀNĪ		<hr/> 2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mārwārī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

Jaipurī literature.

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nagā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharīb Dās	32,000 lines.
Jaisā	124,000 „
Prayūg Dās	48,000 „
Rajab-ji	72,000 „
Bakhnā-ji	20,000 „
Śaṅkar Dās	4,400 „
Bābā Banwārī Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence.”

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhunḍhārī, or

the language of the Dhunḍhār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhunḍh*) on the western frontier of the State.¹ Other names employed by natives are *Jhāṛ-sāhī bōlī*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāṛī-kūṛī-kī bōlī*, or the speech of *kāṛī-kūṛī*, from the peculiar word *kāṛī*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hālō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.—Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dādūpanthī Sect.* *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1854.
- ADELUNG, JOHANN CHRISTOPH.—*Milhrädates oder allgencine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rājputānī . . . with copious philological notes.* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mēwarī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1898. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the

Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards **pronunciation**, we may note a frequent interchange of the vowels *a* and *i*. Thus, *piṇḍat*, a *paṇḍit*; *sir gayō* = Hindōstānī *say gayō*, it decayed; *minakh* for *mānukh*, a man; *dan* for *din*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusi*, for *khusi* (Persian *khushī*), happiness; *ādō*, half; *sīk^hbō*, to learn; *kā^hbō*, to draw, pull; *lād^hbō* (for *lād^hbō*), to obtain; *dē* for *dē^h*, a body; *sāy* for *sahāy*, help. In *phay^hbō* for *par^hbō*, to read, and *chhay^hbō* for *char^hbō*,

¹ See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah°bō*, to remain, and *kah°bō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah°bō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū°chhū*, say; *khai°chhāi*, he says; *khai*, it (fem.) was said; *khāñī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaītō*, for *bah°tō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāthī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have :—

<i>Prākṛit.</i>	<i>Rājasthānī.</i>
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chaliau</i> , gone	<i>chālyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कखोर *karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows :—

ar, and :—

chhōḷ°kyō bēṭō . . . chālyō-gāyō ar . . . āp-kō dhan uṛā-dīnū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

ādī rāt gai-r (गर) kāwar-jī nāi-nai bōlyā, midnight passed, and the youth spoke to the barber.

ũ-nai dūr-sũ ātō dēkhyō-'r (देख्योर) *bāp-nai dayā ā-gaī*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-'k (पूछोक) ' *mhē kãĩ karã?* ' *tō maĩ yā khũ-chhũ-'k* (खँडक) ' *aurã-kī sāy kur^abā-nai sadā tyār rahō-'k* (रहोक) *jĩ-sũ thē kām-kā minakh whai-jāwō*, if you ask that ' what shall we do ? ' then I am saying this that ' always remain ready to help others that by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *ĩ lāyak kōnai ak thã-kō bē!ā bājũ*, I am not so worthy that I should be called thy son.

k, or :—

kãĩ thē jāsyō-k (जास्योक) *kōnai*, will you go or not.

wō rōṭi khāi-chhai-k (खारँडक) *dūdh piyō chhai*, has he eaten bread or drunk milk.

as, asī, pronominal suffix of the third person :—

āp bichāri-as ab aĩḍai raibā-kō dharam kōnai,—she herself considered ' it is not proper to stay here.' Here the initial *a* is not elided.

rãṇi puchhi-'s, ' *wā kãĩ bāt chhai?* '—the queen asked (*lit.* by the queen it was asked-by-her), ' what is that thing ? '

mā-nai-'s khaĩ kōnai, he did not tell it to his mother. This suffix sometimes takes the form *asī* as in *ĩ nādi-maĩ hīrā mōṭi whai-'sī*, in this river there are diamonds and pearls. *cf.* *kanai-'sī-k*, near (him).

jid ũḍai sāsarai-'s gāwār-ī-gāwār chhā-ī, then there in his father-in-law's house they verily were perfect boors.

khã gayō-'s, where did he go ?

wō kyō āyō nai-'s, why did he not come.

maĩ-'s tō aĩḍai-ī chhō, it was I who was here.

Here the *as* does little more than emphasize the word *maĩ*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāsmīrī and Bihārī, originally meant ' of him,' ' of her,' ' of it,' or ' of them.' Thus, कतरो *kat^arō* or कतरोक *kat^arō-k*, feminine कतरी *kat^ari* or कतरीक *kat^ari-k*, how much ? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally ' how much of him ? '

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

As regards declension, there are wide divergencies from the system which is familiar in Hindōstānī.

Taddhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōrō*, a horse (Hindōstānī *ghōrā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōrā-kō*, of a horse ; *ghōrā*, horses. The oblique

plural ends in *ā*, as *ghōṛā̃*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khai* or *pōtai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example :—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā̃</i>
Loc.	<i>pōtai</i>	<i>pōtā̃</i>
Obl.	<i>pōtā</i>	<i>pōtā̃</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū̃, saĩ.</i>
Genitive	<i>kō.</i>
Locative	<i>maĩ (in), ūpar or mālai (on).</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sās^arai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō māthō ar nāk pāñī-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *suit-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā̃-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *suit-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bāḷō mhārai bāḷai āwar*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggaiā̃*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā̃*. Thus, *bāgā̃ chalã*, let us go into the garden; *bazārā̃ chalã*, let us go to market; *dukānā̃-maĩ rahyō*, he remained in the shop; *pāchhā̃* (as well as *pāchhaĩ*), behind. These are all (except perhaps *pāchhā̃*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā̃*, on the lap; *gōḍalyā̃*, on the knees; *gōḍpōḥyā̃*, on the back; *dhartyā̃*, on the ground; *bēlyā̃*, early; *bhaĩyā̃*, on the ground; *hatēlyā̃*, on the palm of the hand; *maryā̃* (oblique form of an obsolete verbal noun *marī*) *pāchhaĩ*, after dying.

Omitting this locative in *ā̃*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rāja</i>
Agent	<i>rājā</i>	<i>rājā, rājā</i>
Obl.	<i>rājā̃</i>	<i>rājā̃</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp, bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā̃</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā̃</i>
Agent	<i>chhōrī</i>	<i>chhōryā̃</i>
Obl.	<i>chhōrī</i>	<i>chhōryā̃</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā̃</i>
Agent	<i>bāt</i>	<i>bātā̃</i>
Obl.	<i>bāt</i>	<i>bātā̃</i>

The following examples illustrate the use of **adjectives** :—

ek chōkhō minakh, a good man.
ek chōkhā minakh-ko, of a good man.
chōkhā minakh, good men.
chōkhā min'khā̃-ko, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū̃-kō bhāī ū̃-ki bhaĩn-sū̃ lambō chhaĩ*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *wō maryō kīḍō ū̃ bich baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the **first person** is *maĩ*. It has two plurals, one *āpā̃*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā̃* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>maĩ</i>	<i>mhē</i>	<i>āpā̃</i>
Agent	<i>maĩ</i>	<i>mhē</i>	<i>āpā̃</i>
Acc.-Dat.	<i>mū̃-nai, ma-nai, mharai</i>	<i>mhā̃-nai, mhā̃-kai</i>	<i>āpā̃-nai, āpā̃-nai</i>
Genitive	<i>mhārō</i> (-rā, -rī, -rai), <i>mhā̃w'lo</i>	<i>mhā̃-kō</i>	<i>āpā̃-nū</i>
Oblique form.	<i>mū̃, ma, maĩ</i>	<i>mhā̃</i>	<i>āpā̃</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp^añū*, obl. masc. *āp^añā*, locative *āp^añai*, fem. *āp^añī*. Note that *āp^añū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp^añū ghōṛō gayō, our horse went.

āp^añā chhōrā yō kām karyō-chhai, our boys have done this deed.

wō āp^añā ghōṛā-mālai baiṭhyō, he is seated on our horse.

wō āp^añā chhōrā-nai pharāwai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thāñī, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thāñ-kō</i>
Obl.	<i>tū, ta, tañ</i>	<i>thāñ</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭ^akyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *mai ū^hsyū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar barā ād^amyā-kai chīrō jī-sū lagāwai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāī . . . rōbā lāgyyō jīd rāñī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *wō*.

	Yō, this.		Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom. . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent . .	<i>yō</i> , (fem.) <i>yā</i>	<i>yē</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat .	<i>ñ-nai, -kai</i>	<i>yāñ-nai, -kai</i>	<i>ñ-nai, -kai</i>	<i>wāñ-nai, -kai</i>
Gen. . .	<i>ñ-kō</i>	<i>yāñ-kō</i>	<i>ñ-kō</i>	<i>wāñ-kō</i>
Obl. . .	<i>ñ</i>	<i>yāñ</i>	<i>ñ</i>	<i>wāñ</i>

The **Relative pronoun**, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

	Singular.	Plural.
Nom. . . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent . . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat. . .	<i>jā-nai</i> , <i>-kai</i>	<i>jā-nai</i> , <i>-kai</i> ; <i>jyā-nai</i> , <i>-kai</i>
Gen. . . .	<i>jā-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl. . . .	<i>jā</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kuṇ*, who? and *kāi*, what? Neither changes in declension. Thus *kuṇ-kō*, of whom? *kāi-kō*, of what? The word *kāi* is typical of Jaipurī, which is hence locally called the *kāi-kūi-kī bōli*.

Kōi means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhū</i>	<i>chhā</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *chhāibō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>chhāibō</i> , <i>hōbō</i> , <i>whaiṇū</i> , or <i>hōṇū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāi</i> , <i>hōtāi</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōṇhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōū</i> , or <i>hū</i>	<i>whā</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōũ-lā, hōũ-lō, hũlā, or hũlō</i>	<i>whũ-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyũ</i>	<i>hōsyā</i>
2. <i>hōsī</i>	<i>hōsyō</i>
3. <i>hōsī</i>	<i>hōsī</i>

Imperative.—2. sg., *whai*, pl., *hō* ; respectful *whijō, whaijō, or hōjō*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār^rtō-chhũ*, but *mārũ-chhũ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *maĩ mārāi-chhō*, not *maĩ mār^rtō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *maĩ mārũ-lā* or *maĩ mārũ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *maĩ mār^rsyũ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār^rbō* or *mār^rñū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mārār*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

	<i>ue-nē</i>	<i>ghōrē-kō</i>	<i>mā ā</i>
<i>Jaipurī</i> —			
	<i>wo</i>	<i>ghōrū-nai</i>	<i>māryo</i>
<i>English</i> —			
	he-him	to-the-horse	it-was-struck.

With these remarks I give the following conjugational forms of the verb *mār^abō*, to strike:—

<i>Infinitive.</i>	<i>mār^abō</i> (obl. <i>mār^abā</i>) or <i>mār^aṁū</i> (obl. <i>mār^aṁā</i>), to strike.
<i>Present Participle.</i>	<i>mār^atō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>māri</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^atāi</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^abāhālō</i> , <i>mār^alālō</i> , <i>mārārō</i> , or <i>mārīkō</i> , a striker.

Simple Present and Present Subjunctive—

I strike or may strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>mārai</i>	<i>mārō</i>
3. <i>mārai</i>	<i>mārai¹</i>

Future—

I shall strike, etc.

I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār^asyū</i>	<i>mār^asyā</i>
	2. <i>mār^asī</i>	<i>mār^asyō</i>
	3. <i>mār^asī</i>	<i>mār^asī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārā-chhā</i>
2. <i>mārai-chhāi</i>	<i>mārō-chhō</i>
3. <i>mārai-chhāi</i>	<i>mārai-chhāi</i>

Imperfect—

I was striking, etc.

1. <i>maĩ mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>wō mārai-chhō</i>	<i>vai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>maĩ māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>wō māryō</i>	<i>vai māryō</i>

Other forms are:—

<i>Perfect</i>	<i>maĩ māryō chhāi</i> , I have struck.
<i>Pluperfect</i>	<i>maĩ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maĩ mār^atō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^atō-hũ*, I may be striking; *maĩ mār^atō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār^atō-whaitō*, were I striking; *maĩ mār^yō-whai*, I may have struck; *maĩ mār^yō-whai-lō*, I shall have struck, or may have struck; *jai maĩ mār^yō-whaitō*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nīmāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dinū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *līyō*. *Kar^abō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *gīyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khaĩ*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh^abō* is used like *ḍālnā* in that language. Thus, *chhōrā^a-nai mīr-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^abō kar^ajē*, do continually, keep doing, = Hindōstānī *kīyā kījīyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āsoō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जोयायो, and लाद्यायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pit^abō*, to be beaten, is *pit^abō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-i ad^amī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāngarū dialect.

The populations reported as speaking these two dialects are:--

Mēwātī	1,121,154
Ahīrwātī	448,945
	1,570,099
	1,570,099

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēōs, but it covers a larger tract than this. It is the language of the

Name of Dialect.

whole of the State of Alwar, of which only a portion is

Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bīghōtā-kī bōlī*,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows:— The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahīrwātī of west Gurgaon. On its south-

Language Boundaries.

west it has the Tōrāvātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shokhāvātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.*:—

Sub-dialects.

Standard Mēwātī, Rāṭhī Mēwātī, Nahērā Mēwātī, and Kathēr Mēwātī. Kathēr Mēwātī is also the Mēwātī of Bharatpur. The Kathēr track consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Tahsil* Thana Ghazi which lies in the south-west of Alwar State. The *Rāṭh* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāṭhī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects:—

Standard Mēwātī	253,800
Rāṭhī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,300
TOTAL	758,600

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers :—

Rajputana—		
Alwar	758,600	
Bharatpur	50,000	
Kot Kasam of Jaipur	17,954	
	855,654	
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
	265,500	
	TOTAL	1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature. I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *ghōṛō*, a horse :—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛā, ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛā-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-tai</i>	<i>ghōṛā-tai</i>
Genitive	<i>ghōṛā-kō (kū, kai, kī)</i>	<i>ghōṛā-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-mai</i>	<i>ghōṛā-mai</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindī they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyū*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns:—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>muj, mū, mērai</i>	<i>tuj, tū, lērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap^onū*, obl. *ap^onū*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, *viz.*:—*yā* or *ā*, this; *wā*, she. The following is the declension:—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ī, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i>), <i>bī, wai</i>
Obl.	<i>aĩ</i>	<i>wai, waih</i>
Gen.	<i>aĩ-kō</i>	<i>wai-kō, waih-kō</i>
Plur. Nom.	<i>yē, yai</i>	<i>wē, wai, waih</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined:—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhāĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kaĩ* or *kaĩĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

	Sing.	Plur.
1.	hũ	hũ
2.	har, hā	hō
3.	havi	havi

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	hō or hau or tho	hī	hā	hī
		thī	thā	thī

The following are the principal parts of the verb 'to become' :—

<i>Infinitive</i>	<i>whaiḅō, hōḅō, whaiḅū, to become.</i>
<i>Present Participle</i>	<i>hōto, whaitō, becoming.</i>
<i>Past Participle</i>	<i>huyō, become.</i>
<i>Conjunctive Participle</i>	<i>hō-kar, hōr, having become.</i>
<i>Noun of Agency</i>	<i>whaitū, whaiḅhār, one who becomes.</i>

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	hōũ, hũ	whũ
2.	whā, whā	hō
3.	whai, whā	whā

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

<i>Present Definite</i>	<i>hũ-hũ, I am becoming.</i>
<i>Imperfect</i>	<i>whai-hō, I was becoming.</i>
<i>Future</i>	<i>hũ-gō, I shall become.</i>

FINITE VERB.—The principal parts are :—

<i>Infinitive</i>	<i>mārḅō, mārḅū, to strike.</i>
<i>Present Participle</i>	<i>mārḅō, striking.</i>
<i>Past Participle</i>	<i>māryō, struck.</i>
<i>Conjunctive Participle</i>	<i>mār-kar, mārār, mār-karhāḅī, having struck.</i>
<i>Noun of Agency</i>	<i>māraḅ-wālō.</i>

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārũ</i>
2.	<i>mārai, mārā</i>	<i>mārō</i>
3.	<i>mārai, mārā</i>	<i>māraĩ</i>

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārũ-hã</i>
2.	<i>mārā-hai</i>	<i>mārō-hō</i>
3.	<i>mārai-hai</i>	<i>māraĩ-haĩ</i>

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	<i>mārai-hō</i>	<i>mārai-hĩ</i>	<i>mārai-hā</i>	<i>mārai-hĩ</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gĩ</i>	<i>mārũ-gū</i>	<i>mārũ-gĩ</i>
2.	<i>mārā-gō</i>	<i>mārā-gĩ</i>	<i>mārō-gā</i>	<i>mārō-gĩ</i>
3.	<i>mārai-gō</i>	<i>mārai-gĩ</i>	<i>māraĩ-gā</i>	<i>māraĩ-gĩ</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mār^otō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahīr country) is

General description. spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Niṣāmat* of Patiala, which has to its north the Dadri *Niṣāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipuri; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttīs arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsīrgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of Ἀβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahirī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahirānī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhīls, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāudēśī which deserve attention. The most important of these is the use of the word *sū* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as

Number of speakers.	follows :—	
Gurgaon		159,900
Pataudi		19,000
Delhi (returned as Mēwāṭī)		18,694
Rohtak (Jhajjar)		71,470
South Nabha		43,881 ¹
Narnaul of Patiala (returned as Bāgrī-Mēwāṭī)		136,000
	TOTAL .	448,945

I know of no works written in Ahīrwāṭī, and of no previous account of their literature, authorities. language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

The choice of alphabet lies with the writer. For instance,
Written character. the specimens from the Sikh Nabha state of the Panjab are

written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwāṭī. It is the stepping stone

between that dialect and the Bāngarū dialect of Western
Grammar. Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal.

In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *sū*, instead of the Mēwāṭī *hū*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwāṭī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwāṭī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwāṭī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōṛē*, or *ghōṛai*, in a horse. Masculine nouns ending in consonants form the locative in *ī*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar^aṇō thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dīṇū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap^anū* or *ap^aṇō*, masculine oblique *ap^anā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā, sai</i>	<i>sō, or saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī, sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore,

Where spoken.

Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārāuṭī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēlī dialect of Western Hindī spoken in Gwalior

Language Boundaries.

and Saugor. On its south it has in order, from east to west, the Bundēlī of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mēwārī form of Mār-wārī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mār-wārī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mār-wārī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mār-wārī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Relationship to Mār-wārī and Jaipurī.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēlī, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mār-wārī forms.

Sub-dialects.

The following table shows the estimated number of speakers of Mālvī in the area
Number of speakers. in which it is a vernacular :—

Indore Agency		183,750
Eastern Mālvī—		
Kota	80,978	
Tonk (Chabra)	20,000	
Gwalior Agency	395,000	
	<hr/>	495,978
Bhopal Agency		1,800,000
Bhopawar Agency		147,000
Western Malwa Agency	1,241,500	
Tonk (Nimbahera)	4,000	
	<hr/>	1,245,500
Sōndwārī—		
Western Malwa	115,000	
Jhalawar (Chaumahla)	80,556	
Bhopal	2,000	
	<hr/>	203,556
		1,449,056
Broken Mālvī of the Central Provinces—		
Hoshangabad	126,523	
Betul	119,000	
Bhōyārī of Chhindwara	11,000	
Kaṭiyārī of Chhindwara	18,000	
Paṭṭāvī of Chanda	200	
	<hr/>	274,723
		TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Mālvī spoken elsewhere in India: Rāngṛī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mārwarī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakhinī Hindōstānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvī dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mārwarī, is employed for writing Mālvī.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī Grammar. represents Rājasthānī merging into Bundēli and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvī, in the Malwa country, has two forms, *viz.* :—Rāngṛī (properly spelt Rāng^ṛī) or Rāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Māl^vī), sometimes called Ahirī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngṛī shows a tendency to agree with the dialects of central Rajputana, Mārwarī (under the form of Mēwārī) and Jaipurī.

Mālvī, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēlī or Gujarātī. As regards the name Ahīrī, attention has been drawn, when dealing with Ahīr-wātī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mār-wārī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvī proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasured; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhī*, a kiss; *ṭhākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍāi*, for *aḍhāi*, two and a half; *dūd*, for *dūdḥ*, milk; *līḍō* or *līḍhō*, taken (a Gujarātī form); *kīḍō* or *kīḍhō*, done (also Gujarātī); *manak*, for *manukḥ*, a man; *maṭṭi*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah^hṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvī shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvī has *apⁿō*, own; *mārⁿō*, to strike; while Rāngrī has *āpⁿō*, and *mārⁿō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēg^oḍō</i> , a dog	<i>ṭēg^oḍā</i>	<i>ṭēg^oḍā</i>	<i>ṭēg^oḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍ^akī</i> , a daughter	<i>laḍ^akī</i>	<i>laḍ^akyā̃</i>	<i>laḍ^akyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanaujī preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēli-hōrō*, daughters; *ād^mmī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes बापे and sometimes बापए. Another example is *chhōḷā laḍ^{kā}kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar^ddār* (not *sar^ddārē*) *ārē karē*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōḷā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē, kē.</i>
<i>Ablative-Instru.</i>	<i>sū̃, sē̃, ū̃.</i>
<i>Genitive</i>	<i>kō, rō.</i>
<i>Locative</i>	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāngrī are as follows :—

Singular.	I.	Thou.
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhā̃ṇō</i>	<i>thā̃-kō, thā̃ṇō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū* or *mū*; 'our' is *lamāro*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāngrī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāngrī) *āp^anō*, (Mālvī) *ap^anō*. *Āp^anō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap^anā māl-tāl-kō bātō kar-dīyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

The pronoun of the third person differs in Rāngrī and Mālvī. Its forms are as follows:—

	Rāngrī.	Mālvī.
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> , <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāngrī is *ū*, as in *ū rāj'pūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāngrī.	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yō</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>aṇā</i> , <i>iṇā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>yē</i> .
Oblique	<i>aṇā</i> , <i>iṇā</i>	<i>in</i> .

The Relative is:—

Singular—Nominative	<i>jō</i>	<i>jō</i> .
Oblique	<i>jaṇī</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jaṇā</i>	<i>jīn</i> .

Similarly 'who?' is *kūṇ*, oblique singular (Rāngrī) *kaṇī*, etc. (Mālvī) *kē*, etc. 'What?' is *kaī*, *kaī*, or *kāī*. 'Anyone' *kōī*. As an adjective this does not change in inflexion, but (Rāngrī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kit^arō-k*, how much? *kit^arā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; '*jathē*,' 'there' and 'where.'

A number of pronominal adverbs are pure locatives as will be seen from the following:—

athō, this place; *athā-sē*, from here; *athē*, here.
wathō, that place: *wathā-sē*, from there; *wathē*, there.

uṭhō, that place; *uṭhā-sē*, from there; *uṭhē*, there.

jaṭhō, what place, that place; *jaṭhā-sē*, from where, from there; *jaṭhē*, where, there.

kaṭhō, what place? *kaṭhā-sē*, from where? *kaṭhē*, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

	Singular.	Plural.
1.	<i>hũ</i>	<i>hã.</i>
2.	<i>hē, hai</i>	<i>hō.</i>
3.	<i>hē, hai</i>	<i>hē, hai.</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō;</i>	plur.	<i>thā.</i>
Fem.	sing.	<i>thī;</i>	plur.	<i>thī.</i>

As elsewhere, this tense does not change for person. Rāngri has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngri.	Mālvī.
Infinitive	<i>whēṇō, wēṇō</i>	<i>hōnō.</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō.</i>
Past Participle	<i>whayō</i>	<i>huō.</i>
Conjunctive Participle	<i>whē-nē, wai-nē</i>	<i>huī-nē.</i>
Imperative	<i>whō</i>	<i>hō.</i>
Future	<i>waũgā, wũgā</i>	<i>hōũgō.</i>

Finite verb.—Principal Parts.

Infinitive	<i>mār^anō, mār^wō</i>	<i>mār^anō</i> , to strike.
Present Participle	<i>mār^atō</i>	<i>mār^atō</i> , striking.
Past Participle	<i>māryō</i>	<i>māryō</i> , struck.
Conjunctive Participle	<i>māri-nē, mār-nē</i>	<i>māri-nē, mār-nē</i> , having struck.
Noun of agency	<i>mār^wā-wālō</i>	<i>mār^wā-wālō</i> , a striker.

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike); as a present conjunctive (I may strike); and as a future (I shall strike).

	Singular.	Plural.
1.	<i>mārũ</i>	<i>mārã.</i>
2.	<i>mārē</i>	<i>mārō.</i>
3.	<i>mārē</i>	<i>mārē.</i>

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

	Singular.	Plural.
1.	<i>mārũ-hũ</i>	<i>mārã-hã.</i>
2.	<i>mārē-hē</i>	<i>mārō-hō.</i>
3.	<i>mārē-hē</i>	<i>mārē-hē.</i>

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundēli. Thus, *hũ mār'tō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mārũgā</i>	<i>mārāgā.</i>
2. <i>mārēgā</i>	<i>mārōgā.</i>
3. <i>mārēgā</i>	<i>mārēgā.</i>

Mālvi sometimes substitutes the Bundēli *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārũgō*, I (masculine) shall strike ; *hũ mārũgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngrī.	Mālvi.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^anō</i> , to do, past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take, „	<i>liyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give, „	<i>diyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdhō*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *sun^anō*, to hear ; *sunānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *sunānō*, it became audible ; (Mālvi) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *dai-lākh^anō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paḍ'wā lāgī*, she began to fall. In one instance, Mālvī has the Bundēli form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *up'r-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *tēg'-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkaḍ-lā*, O wretched cock.



NĪMĀḌĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsil*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhilī. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	293,500
TOTAL								<u>474,777</u>

Nīmāḍī is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāt̄*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvī and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāth*, a hand ; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *javach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvī. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses ; *ghōḍānā-kō*, of horses :

¹ The language of the Burhanpur *Tahsil* is Khāndēśī.

bāp, a father; *bāp^anā*, fathers; *bēṭī*, a daughter; *bēṭīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.

Accusative-dative, *ka*.

Instrumental-ablative, *sī*, *sū*.

Genitive, *kō*, (*kā*, *kī*).

Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēli *khē* (under the form of *kha*) used for the Accusative-dative. Bundēli is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kī* used to agree with *feminine* nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huich*, a son of my uncle is married to his sister; and *ō-kō bhāi ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haū, I; *ma-na*, by me; *ma-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apan*, we (including the person addressed); *ap^anō*, our (including the person addressed); *apan-na*, by us.

Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.

Yē, this; oblique *inā* or *ē*.

Wō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.

Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.

Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāi*, what? *kōi*, anyone; *kaī*, anything.

The influence of the Bhīl dialects and of Khāndēsi is most evident in the conjugation of the Nīmādi verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēsi *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār^anū*, to strike.

I am striking.

Singular.

1. *mārūch* or *mārūj*

2. *mārēch*, *mārach*, *mārēj*, *māraj*.

3. *mārēch*, *mārach*, *mārēj*, *māraj*.

* Plural.

mārāch, *mārāj*.

mārōch, *mārōj*.

mārēch, *mārach*, *mārēj*, *māraj*.

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēsi termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēsi itself usually takes a simple *s* in the present, not *sē*. The Pār^adhī Bhīl dialect uses *ch* like Nīmādi.

The future (as in Gujarāṭī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw^aṇū nī khūsī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[अ० जी० रै० डोय नावडा ला: उवां भाय मूं नैर्न
 त्रि० अ० आपरै वाप नै ऋयो त्रै बाबो या भारी पांती
 रो भाज आवै जी० नै दिरा वो: जरै उला औ
 परी घर बि० री उलां नै नां उ दि० वी: थोडा दिलाडां
 पळे नै न त्रि० अ० नावडै आपरी मारी पूंजी नै ली०
 र पर पं० गयो नै उ० है आपरी मारी मता ब्रु० है
 नै अ० उ० नाय दि० वी: म० ग० पू० रियां पळे उ० ला दै म०
 जबरो नाल पडियो तो उ० वी न० मालो चु० जात ए
 जा० गो: नै पळे उ० ला दै म० रै अ० रै वासी न० नै रं
 यो तो उ० ला आपरै पेटां म० म० री न० र न० रा च० ए

जै जे जीयो तो विद्य मरुं रे मरुणरो प्राण जो ली
 जिण मरुं आपरो पंर मरुणरो मती क्रियो परं
~~त प्राण जो ली क्रियो विद्य लो दंडो ज ली मरुणरो~~
 तहूवो जरो बिबारी जै मारै पिता नो जे तिरां
 दैन जीया मरु जीया जे मरुणरो मारी मिलती ली
 विद्य वि मरुं मरुं विजे लो नी विवारे रै तो लो जे हं
 लुकां मरुं कुं मरुं मरुं पजां बाल होय मारै बा
 प मरुं जे लो विद्य लो मरुं जे जावो मरुं पर
 मरुं मरुं मरुं लुण मरुं नी मरुं मरुं मरुं पातर पली
 क्रियाः मरुं मरुं आपरो डोरु मरुं मरुं जे जे तो मरुं
 जली मरुं मरुं आप मरुं दैन जीया मरुं मरुं राषेः
 मरुं मरुं जे बाप मरुं मरुं मरुं मरुं मरुं मरुं मरुं
 जे विद्य मरुं बाप मरुं जे ही ठो तो मरुं मरुं मरुं
 दौडन मरुं मरुं मरुं मरुं मरुं मरुं मरुं मरुं

ईन्ने बाबोजी कुं परमे मर रो नै आपरो योर कुं
 नै आपरो पूत न चा कुं जे डोरयो नलीं: जरै
 बाप न्या नरुं नै न ईन्ने अमाभा गाबा जाओ
 वै ईए नै पैराओ नै ईएरे एत भैं भूदडी पै
 राओ नै पजां भैं पजारषीयां पैराओ नै आओ
 बडीया सी नृदां नै तत नार जजावां नार एओ
 नवडो मर नवो जमारो पायोले जभीयोडो
 जाबोले: तरै मारली राजी कुं आ:
 छिए बिरियां छिएरो बभोडो नवडो पेल भैंले
 नै आचतां आचतां घर जेडो आयो जद छि
 ए हाडाडा थार सुलिया: जरै अे न न्या नर
 नै तेड बूजीओ नै ओ होल नई ईले: जद छिए
 नई नै यारे नई नै यारे नै यारे नै यारे बाबो
 मा छिएरै हो न न न पालो आचएरी जो न

ऋषीरैः जीए उपर उचो रीसां बलियो नै
 भांय डायो नलीं जरै उए रो बाप नरै ॥
 यो नै उए स्रं मिमरा यारी ऋषी ~~जी~~ उए
 ऋई ऋई इतरा बरस्रं आपरी ना ऋरी ऋरी
 नै ऋदेई आपरै कु ऋम नै उापियो नलीं तो
 ई आप म नै ऋदेई अे ऋ षा जसु भारै माथि
 यां नै जो ठ दे न ए ~~स्रं~~ उदि रं यो नलीः नै ए म
 ओ आपरो नाच डो आयो जी ए मों गधर बि
 ऋरी सु लियार स्रं नां नै षवाय दिवी जी ए रै
 मा सु आप इती षुमी ऋषीरैः तो उए ऋयो
 नै नावा लूं नित भारै माथे रै वें नै भारै जो
 म्हे रें जिन्ने मों गधारो ई ज रें आपुमी ऋरा
 जो गली ऋ उं नै धारो नाई मर नै उ जो जनम
 चियो रै नै गमियो डों ला चो रैः

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jināi¹-rāi dōy dāw²ra hā. Uwā³-māy-sū nāin⁴kiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, māri pāti-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi un āp-ri ghar-bik⁵ri unā⁶-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divi. Thōrā dihārā pachhāi nāin⁴kiāi dāw²rāi āp-ri sārī
was-divided. A-few days after by-the-younger son his-own all
 pūji bhēli-kar par khaṇḍā gayō, nāi uṭhāi āp-ri
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāḍāi-māi udāy-divi. Sāṅg khūṭiyā pachhāi
all substance riotous-living-in was-wasted. All on-being-spent after
 un dēs-māi jab⁷rō kāi pariyo, tō uwō kasālō bhug⁸tan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi un dēs-rāi ōk rāiwāsi-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 un āp-rāi khētā⁹-māi sūrā¹⁰-ri dār charāwan-nāi mēliyo. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sūrā¹⁰-rāi charaṇ-rō khāk¹¹h¹²lō hō, jin-sū āp-rō pēt bharaṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khāk¹¹h¹²lō-hi kiṇi un-nāi dīnō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw¹³ohēt huwō, jarāi bichāri kāi, 'mārāi pitā-kanāi kit¹⁴rā
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin¹⁵giyā hā, jinā-nāi dhapāu bāti miṭ¹⁶ti-hi, un up¹⁷rant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhī uwā³-rāi rāitō-hō; nāi hū bhūkā¹⁸
something to-spare also them-to remaining-was; and I in-hunger
 marū¹⁹-hū. Sū hamāi hū pagābāi²⁰-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jāū, nāi un-nāi kāū kāi, "bābō-sā, māi Par²¹mēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ āi should be pronounced as a in 'hat.'

bēmukh-huwō nāi āp-sū kupātar-panō kiyō, sū hamāñ āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 chhōrū kawāñ jāīrō tō rayō nahī; sū hamāñ āp ma-nāi
son I-may-be-called worthy indeed remained not; so now you me-to
 dāin^agiyā saras^atai rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sū āw^atā-nāi un-rāi bāp un-nāi dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōṛ-nāi chhātī lagāy, bālō liyō. Tarāi
came, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw^arāi kāi kāi, ‘bābō-ji, hū Par^mmēsar-rō nāi āp-rō chōr
by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hū, nāi āp-rō pūt kawāñ jāīrō rayō nahī.’ Jarāi
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp ebāk^{rā}-nāi kāi kāi, ‘amāmā gābā lāō, nāi in-nāi
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pāirāō; nāi in-rāi hāt-māñ mūd^{ri} pāirāō, nāi pagā-māñ pagar^khiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pāirāō, nāi āō batiyā ohik^{lā}, nāi tat^{kār} lagāwāñ;
put-on, and come break we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw^{rō} mar, nawō jamārō pāyō-hāi; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāi.’ Tarāi sārā-hī rāji huā.
is.’ Then all-indeed merry became.

Un biriyā un-rō baḍōrō dāw^{rō} khēt-māñ hō, nāi āw^{tā} āw^{tā}
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg^{rā}-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kāi, ‘ō dōl kāñ hāi?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kāi kāi, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāi thōr-thōrā pāohhō āwan-rī gōth kivi hāi.’ Jiṇ-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō risā bāiyō, nāi māy gayō nahī. Jarāi un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sū sistāchārī kivi, Jad un kāi
out came and him-to entreaty was-made. Then by-him it-was-said
 kāi, ‘it^{rā} baras hū āp-rī chāk^{rī} karī, nāi kadēi āp-rāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khājrū mārāi sāhiyā-nāi gōth dēwan sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāi hamāi ō āp-rō dāw'rō āyō, jīṇ sāṅg ghar-bik'ri rūliyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāi khawāy-divī, jīṇ-rāi sārū āp iti khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāi.' Tō uṇ kayō kāi, 'bhābā, tū nit mārāi
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthō rāiwāi, nāi mārāi gōḍāi hāi jikō sāṅg thārō-ij hāi. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karaṇ jōg hī; kiṭkai thārō bhāi, mar-nāi, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāi; nāi gamiyōrō, lābō hāi.'
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wā-rī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag^rā-kī bōlī*, from *mag^rō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mēr-wā-rī, which is practically the same as the Mē-wā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mē-wā-rī (and hence Mēr-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

North-west, Mār-wā-rī	Spoken by 17,000
North-east, Mār-wā-rī (i.e., Mē-wā-rī)	54,500
Mag ^r ā-kī bōlī (Bhil language)	44,500
Other languages	3,999
TOTAL =	119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mē-wā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *chhū*, I am, instead of the Mār-wā-rī *hū*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mār-wāri spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhuṇḍhāri (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wāri. In Kishangarh the local Mār-wāri is called Gōrāwāṭī, a name probably identical with the south-eastern Gōḍwāri of Marwar. Further south, in Ajmer the Mār-wāri does not seem to have any special name, nor is any such given for the Mār-wāri of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāri. It is only a form of Eastern Mār-wāri. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wāri:—

Mār-wāri-Dhuṇḍhāri (Marwar)	49,300
Gōrāwāṭī (Kishangarh)	15,000
Mār-wāri of Ajmer	208,700
Mār-wāri of Merwara	17,000
Mēwāri (including Mēwāri)	1,684,864
	TOTAL = <u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wāri-Dhuṇḍhāri, and proceed southwards.

MĀRWĀRĪ-DHUNḌHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mār-wā-rī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mār-wā-rī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	:	:	:	:	:	:	:	:	:	:	:	28,500
Mixed dialect	:	:	:	:	:	:	:	:	:	:	:	20,800
											49,300	

The specimens which I have received of both of these show that the language differs but little from Standard Mār-wā-rī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mār-wā-rī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mār-wā-rī. Thus, *kā*. We may notice a few Jaipurī forms, such as *bī*, by him; *kō*, of; *chhō*, was; but in the main the language is Mār-wā-rī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

STATE JODHPUR.

एक जणा-के दो टावर हा । बाँ-में-सूँ छोटबू आप-का बाप-ने कयो के बाबा-जी मारे पाँती-में आवे जको माल म-ने द्यो । जद्याँ बीँ आप-की घर-बिकरी बाँ-ने बाँट-दीनी । थोड़ा-सा दिनाँ पछे छोटबू डोवड़ो आप-की सगळी पूँजी भेकी कर परदेस गयो । बठे आप-की सारी पूँजी कुफण्डा-में उडा-दी । सगळो निवड़ियाँ पछे बीँ देस-में जबरो काळ पड़ियो । तो वो कसालो भुगतबा लाग्यो । पछे बीँ देस-का रेबावाला कने रयो । बीँ आप-का खेताँ में चूराँ-की डार चराबा मेख्यो । तो बीँ चूराँ-के चराबा-को खाखलो हो जीँ-सूँ आप-को पेट भरबा-को मतो कयो । पण खाखलो-ही कोई ह-ने दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kāĩ dō ṭābar hā. Bā-māĩ-sũ ohhōṭ^akyō
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāĩ kayō kāĩ, 'bābājī, māraĩ pāṭī-māĩ āwaĩ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāĩ dyō.' Jadyā bĩ āp-kī ghar-bik^ari bā-nāĩ hāt
property me-to give.' Then by-him his-own property them-to having-divided
 dīnī. Thōṛā-sā dīnā pāchhāĩ chhōṭ^akyō dāw^aṛō āp-kī sag^ali pūjī
was-given. A-few days after the-younger son his-own all substance
 bhēlī-kar par-dēs gayō. Baṭhāĩ āp-kī sārī pūjī
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māĩ udā-dī. Sag^alō niw^aṛiyā pāchhāĩ bĩ dēs-māĩ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^arō kāl paṛiyō, tō bō kasālō bhug^atabā lāgyō. Pāchhāĩ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bĩ dēs-kā rāĩbāwālā-kanāĩ rayō. Rī āp-kā khētā-māĩ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī ḍār charābā mēlyō. Tō bĩ sūrā-kāĩ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh^alō chhō jī-sū āp-kō pēt bhar^abā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh^alō-hī kōi i-nāĩ diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌRĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *rī*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दाह-ड़ी ॥
 सुरज था-नेँ पुजखाँ-जी भर मोखाँ-को थाल । चड़ेक मोड़ा उगजो-जी पिया-जी म्हारे पास ।
 पीवो-नी दाह-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दाह-ड़ी ॥
 जा एँ दासी बाग-मैँ ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो
 धणराज । पीवो-नी दाह-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दाह-ड़ी ॥
 थारी ओळ्ळूँ म्हे कराँ म्हारी करै न कोय । थारी ओळ्ळूँ म्हे कराँ करता करै जो होय ।
 पीवो-नी दाह-ड़ी । अमलाँ-मैँ आछा लागो म्हारा राज । पीवो-नी दाह-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

<i>Am^lā-māī</i>	<i>āchhā</i>	<i>lāgō,</i>	<i>mhārā</i>	<i>rāj ;</i>	<i>pīwō-nī</i>
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
<i>dāru-rī.</i>					
<i>wine.</i>					
<i>Suraj !</i>	<i>thā-nāī</i>	<i>pūj^ssyā-jī</i>	<i>bhar</i>	<i>mōtyā-kō</i>	<i>thāī ;</i>
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
<i>gharēk</i>	<i>mōrā</i>	<i>ūg^sjō-jī ;</i>	<i>piyā-jī</i>	<i>māhrāī</i>	<i>pās ;</i>
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
<i>pīwō-nī</i>	<i>dāru-rī ;</i>	<i>am^lā-māī</i>	<i>āchhā</i>	<i>lāgō</i>	<i>mhārā rāj ;</i>
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord ;</i>
<i>pīwō-nī</i>	<i>dāru-rī.</i>				
<i>do-drink</i>	<i>wine.</i>				

Jā ě-dāsī bāg-māḥ ōr sun rājan-ri bāt,
Go O-maid-servant garden-in and hear the-lord-of talk,
 kadēk mahal padhār^{sī} tō mat^{wāḷō} dhan^{rāj} ;
at-what-time palace will-come then the-intoxicated lord-of-wealth ;
 pīwō-nī dāru-ṛī ; am^{lā}-māḥ āchhā lāgō, mhārā rāj ;
do-drink wine ; intoxication-in nice you-appear, my Lord ;
 pīwō-nī dāru-ṛī.
do-drink wine.

Thārī oḷṅ mhō karā, mhārī karai na kōy ; thārī oḷṅ
Thy longing I do, mine does not anybody ; thy longing
 mhē karā ; Kar^{tā} karai jō, hōy ; pīwō-nī dāru-ṛī, am^{lā}-māḥ
I do ; Fate does what, becomes ; do-drink wine, intoxication-in
 āchhā lāgō, mhārā rāj ; pīwō-nī dāru-ṛī.
nice you-appear, my Lord ; do-drink wine.

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājivikā*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī ऐ *ai* is often written ए *ē*. In such cases I have transliterated it *ai*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *ṛō* in a contemptuous sense in the word *sūr-ṛō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रें दोय गीगा हा । वुणां-मां-हूँ नानक्ये भा-हूँ कहवियो के ओ भा आजूका-मां-हूँ जको म्हारो बाँटो होय ओ न्ह-ने द्यो । तरें वी वुणीने आप-री आजूका बाँह-दीवी । चणां दिवस नीं बीतिया-हा के नानकियो गीगो साँग समेटर अलग देसां हाख्यो ग्यो अर वुठी खोटा चालां-मां दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जरां विण साँग बिताय-दीवी तरां विण देस-मां बडो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा रहवणवाळां-मां-हूँ येक-रै अठै रहवण लागियो । जिणी विण-ने आप-रा जावां-मां सूरड़ा चरावण खातर भेजियो । अर वु विणी छीतरां-मां-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट भरण चावियो-हो । अर विणी-ने कुणी नीं देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇi	ād'mī-rāi	dōy	gigā	hā.	Wuṇā-mā-hū	nān'kyāi		
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>		
bhā-hū	kaḥ'wiyō	kāy,	'āū	bhā,	ājūkā-mā-hū	jakō	mhārō	
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which</i>	<i>our</i>	
bāṭō	hōy	ō	mha-nāi	dyō.'	Tarāi	vī	wuṇi-nāi	āp-rī
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him</i>	<i>him-to</i>	<i>his-own</i>
ājūkā	bāchh	divi.	Ghaṇā	diwas	nī	bitiyā-hā	kāi	
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were</i>	<i>that</i>	
nān'kiyō	gīgō	sāṅ	samēṭar	alag	dēsā	hālyō-gyō,	ar	
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away,</i>	<i>and</i>	
wuṭhi	khōṭā	chālā-mā	diwas	bitāw'tō-huwō	āp-rī	ājūkā	bitāy-divi.	
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property</i>	<i>was-wasted-away.</i>	
Jarā	viṇ	sāṅ	bitāy-divi	tarāi	viṇ	dēs-mā	baṛō	kālāntar
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah^awaṇ-wāḷā-mā-hū yōk-rāi aṭhāi rah^awaṇ lāgiyō. Jiṇi viṇ-nāi
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-ṛā charāwaṇ khātar bhējiyō. Ar wu viṇi
his-own fields-in swine feeding for it-was-sent. And he those
 chhīṭ^{rā}-mā-hū jiṇ-nāi sūr-ṛā khāw^{tā}-hā āp-rō pēṭ bharāṇ chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇi-nāi kuṇi nī dēwā-hā.
and him-to anybody not giving-was.

MEWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhīls, who have their own language. Mēwārī has to its east, on the north the Hārautī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mērwarī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	24,100
Merwara (Mērwarī)	54,500
Kishangarh (Sarwārī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	228,264
	1,684,864

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwarī. It is really a mixture of Mārwarī and Jaipuri. The typical Jaipuri *chhū*, I am, *chhō*, was, do not occur: instead we have the Mārwarī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipuri, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mārwarī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwarī, but we sometimes meet Jaipuri forms like *oī*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhōr^akyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^ahar*, having done. The original form from which both the regular *karar* and *kar^ahar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara^aar*, from which both *karar* and *kar^ahar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipurī *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दीय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछ्यो हे बाप पूंजी-माँ-हूँ जो म्हारी पाँती होवे म्ह-ने धो । जद वाँ वाँ-ने आप-को पूंजी बाँट दीदी । थोड़ा दन नहीं हुआ हा कै ल्होड़क्यो बेटो सगळो धन भेक्यो करहर परदेस परा-गयो अर उठे लुच्चापण-माँ दन गमावताँ हुवाँ आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काऊ पद्यो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-ने वा देस-का रहबावाळाँ-माँ-हूँ एक-के नखें रहबा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चराबा-ने मेख्यो । हर ऊ वाँ छूतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरबो चावी-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछ्यो के म्हारा बाप-के कतरा-ही दानक्याँ-ने खाबा-हूँ बदती रोटी मिठे-हे हर हूँ भखों मरू । हूँ ऊठर म्हारा बाप नखें जाऊँलो हर वा-ने कहूँलो के हे बाप बैकुंठ-हूँ-बलटो हर आप-के देखताँ पाप कीदो-हे । हूँ फेरूँ आप-को बेटो कुहाबा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-द्यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bētā hā. Wā-mā-hū lhōr^{kyō}
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, 'hē bāp, pūji-mā-hū jō mhārī
his-own father-to it-was-said, 'O father, property-in-from what my
 pāti hōwāi mha-nē dyō.' Jad wā wā-nē āp-kī pūji
share may-be me-to give.' Then by-him them-to his-own property
 bāt dīdī. Thōrā dan nahī buyā hā kai lhōr^{kyō}
having-divided was-given. A-few days not passed were that the-younger
 bētō sag^{lō} dhan bhōlō kar^{har} par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-pan-mā dan ganiāv^{tā}-huwā āp-kō sag^{lō}
and there riotousness-in days in-having-passed his-own all
 dhan udāy-didō. Jad ū sag^{lō} dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl paryō, har ū tōtāy^{lō} hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāi wā dēs-kā rah^{bā}wāwā^ā-mā-hū ēk-kāi nakhāī
he having-gone that country-of inhabitants-among-from one-of near
 rah^{bā} lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūt^{rā}-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēt bhar^{bō} chāwō-hō; har wā-nē kōi bhī kāī nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāi,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mhārā bāp-kē kat^{rā}-hī dān^{kyā}-nē khābā-hū bad^{ti} rōī
'my father-of how-many hired-servants-to eating-than more bread
 mīlāi-hāi, har hū bhūkhā marū; hū uṭhar mhā-rā bāp nakhāī
being-got-is, and I in-hunger die; I having-arisen my father near
 jāūlō har wā-nē kahūlō kāi, "hē bāp, Baikunṭh-hū ul^{tō} har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh'tā̃ pāp kīdō-hāi; hū̃ phērū̃ āp-kō bētō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-be-called
 jōgō nahī hū̃. Mha-nē āp-kā dān*kyā̃-mā̃-hū̃ ēk-kē sarikhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
 kar-dyō."'
 make." '

MEWĀRĪ OF AJMER.

Mēwārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mēwārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwārī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
 न्हारै बस्यो हिवड़ा मांय । बिक्कालो रस्यो राणे-राव ॥
 जोख करै जगमंद्र पधारै । नोख बिराजै नाव ।
 सीलाँ उमरावाँ साथ हिंदुपत । रस्यो राणे-राव ॥
 न्हारै बस्यो हिवड़ा मांय । बिक्कालो रस्यो राणे-राव ॥
 निह्हरावळ प्रथी नाथ-री । क्रोड मोहर कुरबान ॥
 आया-रा करूँ ओक्कावणा । पळ पळ वारूँ प्राण ।
 बिक्कालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
 न्हारै बस्यो हिवड़ा मांय । बिक्कालो रस्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāī
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāī	Jagamandra	padhārāī,	nōkha	birājāī
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat.</i>
Sōḷā	umarāvā	sāth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus ;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>
basyō	hiwarā-māy ;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in ;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichharāwaḷ	prathī	nātha-rī	krōḍ	mōhar	kurabān.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will)-sacrifice.</i>
Āyā-rā	karū	ōchhāwanā	paḷa-paḷa	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān.					
<i>the-breath (of-my-life).</i>					
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāī	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MĒWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MĒRWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhīl dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mērwārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōl Lake.

² See Part III of this volume, pp. 31 and ff.

MĒWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīnās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
	TOTAL
	228,264

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhũ* of the east, and the *hũ* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा ह। वाँ-में-सँ छोटे जँ-का बाप-ने कीयो बाप धन-में-सँ जो
 म्हारी पाँती आवे जो म-ने दे। ऊ आप-को धन वाँ-ने बाँट-दीयो। थोड़ा दना पाछे छोटे
 बेटो सब धन लेर पर-देस-में ऊठ-ग्यो अर उडे खोटे गेके लागर आप-को सब धन उडा-दीयो।
 ऊ सब धन उडा-दीया जय्याँ ऊँ देस-में बडो काक पद्यो अर ऊ कँगाक हो-ग्यो। ऊ गियो अर
 ऊँ देस-का रैवाहाकाँ-में-सँ एक-के रै-ग्यो। अर ऊ ऊँ-ने आप-का खेताँ-में सूर चराबा खनायो।
 जो पातण्याँ सूर खावै-छा जाँ-सँ ऊ आप-को पेट भरवा-सँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bēṭā hā. Wā-māi-sū chhōṭō ũ-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kiyō, 'bāp, dhan-māi-sū jō mhārī pāṭī āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāṭ dīyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōrā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-māi ũṭh-gyō, ar uḍai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 laḡar āp-kō sab dhan uḍā-dīyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uḍā-dīyō jadyā ũ dēs-māi budō kāl paṛyō, ar ũ kāgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ũ dēs-kā raibā-hālā-māi-sū ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ũ ũ-nai āp-kā khōṭā-māi sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt'ryā sūr khāwai-chhā jā-sū ũ āp-kō pēṭ bhar'bhā-sū
What husks swine eating-were them-with he his-own belly to-fill
 rāji chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhīl dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvī. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvī. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhīlī. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mār-wāṛī. For want of a better name, I call it Mār-wāṛī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mār-wāṛī. These are (1) Gōd-wāṛī immediately to the west of the Bhīl *Nyār-kī bōlī* mentioned on p. 70, (2) Sirohī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dōṛ-wāṛī, spoken immediately to the west of Sirohī, and (4) Mār-wāṛī-Gujarātī. The number of speakers of each is estimated to be as follows :—

Gōd-wāṛī	.	.	.	.	.	.	.	.	.	.	147,000
Sirohī—											
Sirohi	.	.	.	.	.	.	.	.	.	.	169,300
Marwar	.	.	.	.	.	.	.	.	.	.	10,000
											<hr/>
											179,300
Dōṛ-wāṛī	.	.	.	.	.	.	.	.	.	.	86,000
Mār-wāṛī-Gujarātī—											
Marwar	.	.	.	.	.	.	.	.	.	.	30,270
Palanpur	.	.	.	.	.	.	.	.	.	.	35,000
											<hr/>
											65,270
											<hr/>
										TOTAL	477,570

GŌDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mār-wāri is called Gōdwāri (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarāti (Bhil) and some Mālvi forms.

✓ In this dialect the letter *ए ē* is fully pronounced, and not like *ai*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarāti: *bē*, two; *ḍik^orō* (Gujarāti *dik^orō*), a son; *tī* (Gujarāti *thī*), from; *hatō*, he was; *karē-nē* (Gujarāti *karī-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mār-wāri. Thus, *jāwē*, I will go; *kēwē*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍik^orō kiyō*, the younger son said. In Eastern Rājasthāni, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌDWĀRĪ).

JODHPUR STATE.

एक जणा-रे बे डीकरा हता । वणां-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करने द्यो । जरे वणे आप-री घर-वकरी वणां-ने वँटने दे-दी । थोरा दारां केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करेने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काक पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूरां-ने सरावा-ने खेत-में मेलियो । तो वण भडूरां-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणेई दीदो नी ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rō bē ḍik^hrā hatā. Waṇā-mē-tī lōrō ḍik^hrō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyō, 'bhābā-jī, māri pāti-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāṭ^hwār karō-nē dyō.' Jarē waṇē āp-rī ghar-wak^hrī waṇā-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wāṭ^hē-nē dē-di. Thōrā dārā kērē lōr^hkiyō ḍik^hrō waṇ-rī pāti
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēlī karō-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-mē gamāy didi. Hāri khuṭiyā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōṭō kāl pariyo. Tarō wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat^hwā lāgō. Athā kērō waṇ dēs-rā ēk rēwāsī pāyē
to-feel began. Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē mēliyō.
he-remained. And by-him him-to swine-to feeling-for field-in it-was-sent.
 Tō waṇ bhaḍūrā-rē sār^hwā-rō khāk^hḷo hatō taṇ-tī āp-rō pēt
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar^hwā-rō matō kīdō. Paṇ waṇ-nē khākhō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirŏhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Abū lōk*, speak a form of Sirŏhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirŏhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—		
Sirŏhī	161,300	
Rāṭhī	2,000	
Sāēṭh-kī Bōlī	6,000	
	<hr/>	169,300
Marwar		10,000
		<hr/>
		179,300
		<hr/>

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mār-wāṛī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mār-wāṛī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirŏhī, looked at from a Mār-wāṛī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *wan* or *an*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*wō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (سهر), a city; *dusaṭ*, for *dushṭa*, wicked; but un-compounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mār-wāṛī, the cerebral ण *ṇa* is pronounced as if it were dental.

श *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rā*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

The past tense of the verb substantive is *tō*, was, thus :—

	<i>Singular.</i>								<i>Plural.</i>
Masc.	<i>tō</i>	.	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarāṭī *katō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarāṭī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नॉनको दिकरे भावा-ने कियुं के ओ भावा-जी आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरुं म-ने दिओ । जरिं वणे पोता-रो धन वाँटीने दे दीदी । गणा दाडा नी वुआ जरिं नॉनको दिकरो हारुंई धन भेको करीने अलगे देसा वर गो । जरिं वटे लुचार्ई-में दाडा गमायने पोता-रो धन गमाओ । तरिं पसे वण देस-में मोटो काळ पडिओ । जरिं वो कंगोर वओ । जरिं वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरिं वणे वण आदमी-ने पोता-रा खेतर-म झर सरावा हारु मेलिओ । जरिं वो खाखलुं हूर खाताँ-ताँ वण-माय-ती वण-री पिट भरवा-री मरजी वुई । पण कोई मिनक वण-ने काँई नो देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^{rā} tā. Waṇ-māy-tī nān^{kē}
A-certain man-to two sons were. Them-among-from by-the-younger
 dik^{rō} bhābā-nē kiyū kē, 'O bhābā-jī, āp^{nē} aṇ
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pāti āwē jit^{rū} ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
 Jarī waṇē pōtā-rō dhan wāṭī-nē dē-didō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
 wuā jarī nān^{kō} dik^{rō} hārū-i dhan bhēlo karī-nē
became when the-younger son all-even property together made-having
 al^{gō} dēsāwar gō. Jarī waṭē luchāi-mē dādā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-rō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōtō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kangir wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rōwāsīā-māy-tī ēk-rē pāg^{tī} rēwā lāgō. Jarī waṇē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād^{mī}-nē pōtā-rā khētar-mē hūr sarāwā hārū meliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh^{lū} hūr khātā-tā waṇ-māy-tī waṇ-ri pēt bhar^{wā}-ri mar^{ji}
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; paṇ . kōi minak waṇ-nē kāṅī nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सन्देहपूर नाम सेरुतुं । वण-में एक धनवाको हाउकार तो । वणे-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुए कीउं के म-ने दुरमोती पेरारो । जरिं वणे हाउकारे कीउं के मुं परदेस-में लेवा जाउं-हूँ ने लावेने पेरारुं । तरिं वो हाउकार अतरुं के-ने देसावर गो । जातां जातां अलगो दरिआ कनारे गो । जायने वणे दरिआ ऊपर तीन धरणां कीदां । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो उटेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-रुं देरुं देखिउं । जरिं वो हाउकार वण देरा-में जायने बेटी । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वणे बाँमणे पूसियुं के थुं कुण हे । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बाँमणे कीयुं के थुं क्युं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हारु आयो-हूँ । तरिं बाँमणे कीउं के थुं माहादेव-जी ऊपर धरणुं दे । जको थ-ने माहादेव-जी दुरमोती देई । जरिं वणे हाउकारे माहादेव-जी ऊपर धरणां दीदां । तरिं माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउं के ए बाँमण थुं अण अंदारा वेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिं वो बाँमण अंदारा वेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदां । जरिं वो हाउकार दुरमोती ले-ने गरे आवतां तकां मारग-में एक ठग मिळिआं । जरिं हाउकारे ठग-ने देखीने मन-में विचारियुं के मोती ठग अरां-लेई । जरिं हाउकारे पोता-रो हातळ फाडेने दुरमोती परां-गालिआं । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात-रा हतो । जतरे ठग-री बेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री बेटी केवा लागी के मुं थ-ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाईं ठग । पण माहं एक वेण हाब्बळ । जरिं कीउं के का के-हे । जरिं वणे कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-रां कोई वेहे के नीं । जरिं वा नीसे आवेने गरवाकां-ने पूसिउं के मुं पाप करे जण-में थे पाप-रा भागीदार हो के नीं । तरिं गरवाकां बोलिआं के मे था-रा पाप-रा भागीदार नीं ह्रां । जरिं वा ठग-री बेटी पासो हाउकार पागती जायने बोली के हे हाउकार मुं थ-ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री बेटी बेई जणां रात-रा उंटे माते के-ने हाउकार-रे गरे गिआं ने वे जो दुरमोती लाआं-थां जको हाउकार-री वु-ने पेरारिआं । ने पसे मजा करवा लागीं ॥

[No. 10.]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŪHĪ).

SIRŪHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Sandaṇ-pūr nām sēr tū. Waṇ-mē ēk dhan-wāḷō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-ri wu hāi ti. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur^{mōti} pēriā^ā nī, jakō dur^{mōti} māgāwē-nē
that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at^{rū} kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur^{mōti} pērāwō.' Jarī waṇē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said 'that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at^{rū} kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al^{gō} dariā kanārē gō. Jāy-nē waṇē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tīn dhar^{nā} kidā. Tarī waṇ-nē soiṇū āyū kē aṭhē dur^{mōti}
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō utē-nē vir-wuō, nē pāsō āw^{tō-tō}; jat^{rē}
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat^{rā}-mē Māhādēv-jī-rō pūjāri ēk bāmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bām^{nē} pūsiyū kē, 'thū kuṇ hē?' Jarī
came, and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām^{nē}
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur^{mōti}* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū	kē,	'thū	kyū	āyō?	Jarī	wō	hāukār	
<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>why</i>	<i>hast-come?</i>	<i>Then</i>	<i>the</i>	<i>merchant</i>	
bōliō	kē,	'dur ^m mōti	lēwā	hārū	āyō-hñ.	Tarī	bām ⁿ ñē	
<i>spoke</i>	<i>that,</i>	<i>'royal-pearl</i>	<i>to-bring</i>	<i>for</i>	<i>come-I-am.'</i>	<i>Then</i>	<i>by-the-Brāhmaṇ</i>	
kīū	kē,	'thū	Māhādēv-ji	ūpar	dhar ⁿ ñū	dē;	jakō	
<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>Mahādēv</i>	<i>upon</i>	<i>fasting</i>	<i>give;</i>	<i>then</i>	
tha-nē	Māhādēv-ji	dur ^m mōti	dēi.	Jarī	waṇē	hāukārē		
<i>thee-to</i>	<i>Mahādēv</i>	<i>a-royal-pearl</i>	<i>will-give.'</i>	<i>Then</i>	<i>by-that</i>	<i>by-merchant</i>		
Māhādēv-ji	ūpar	dhar ⁿ ñā	didā.	Tarī	Māhādēv-ji	rāt-rā		
<i>Mahādēv</i>	<i>on</i>	<i>fastings</i>	<i>were-given.</i>	<i>Then</i>	<i>(by)-Mahādēv</i>	<i>night-at</i>		
bām ⁿ ñ-rē	soiṇē	jāy-nē	kīū	kē,	'ē	bām ⁿ ñ,		
<i>the-Brāhmaṇ-to</i>	<i>in-dream</i>	<i>gone-having</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>Brāhmaṇ,</i>		
thū	aṇ	ādārā	vērā-mē	ut ^r rē-nē	dur ^m mōti	lāwē-nē		
<i>thou</i>	<i>this</i>	<i>dark</i>	<i>well-in</i>	<i>descended-having</i>	<i>royal-pearl</i>	<i>brought-having</i>		
aṇ-nē	dē.'	Jarī	wō	bām ⁿ ñ	ādārā	vērā-mē	ut ^r rē-nē	
<i>this-to</i>	<i>give.'</i>	<i>Then</i>	<i>that</i>	<i>Brāhmaṇ</i>	<i>the-dark</i>	<i>well-in</i>	<i>descended-having</i>	
dur ^m mōti	lāwē-nē	hāukār-nē	didā.	Jarī	wō			
<i>royal-pearl</i>	<i>brought-having</i>	<i>the-merchant-to</i>	<i>was-given.</i>	<i>Then</i>	<i>the</i>			
hāukār	dur ^m mōti	lē-nē	garē	āw ^t tā	takā			
<i>merchant</i>	<i>the-royal-pearl</i>	<i>taken-having</i>	<i>to-house</i>	<i>in-coming</i>	<i>then</i>			
mārag-mē	ēk	ṭhag	miḷiō.	Jarī	hāukārē	ṭhag-nē		
<i>the-way-on</i>	<i>one</i>	<i>robber</i>	<i>was-met.</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>robber-to</i>		
dēkhī-nē	man-mē	vichāriyū	kē,	'mōti	ṭhag	arā-		
<i>seen-having</i>	<i>mind-in</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'the-pearl</i>	<i>the-robber</i>	<i>will-take-</i>		
lēi.'	Jarī	hāukārē	pōtā-ri	hātaḷ	phādē-nē			
<i>for-himself.'</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>his-own</i>	<i>thigh</i>	<i>torn-open-having</i>			
dur ^m mōti	parā-gāliā.	Pasō	wō	hāukār	ṭhagā-rē	garē		
<i>the-pearl</i>	<i>was-kept.</i>	<i>Afterwards</i>	<i>the</i>	<i>merchant</i>	<i>robber-in-of</i>	<i>in-house</i>		
gō.	Jarī	bāṭibiji	khāy-nē	rāt-rā	hūtō.	Jat ^r rē	ṭhag-ri	
<i>went.</i>	<i>Then</i>	<i>bread-etc.</i>	<i>eaten-having</i>	<i>night-at</i>	<i>slept.</i>	<i>Then</i>	<i>robber-of</i>	
bēṭi	āi.	Jarī	hāukārē	pūsiū	kē,	'thū	kuṇ	
<i>daughter</i>	<i>came.</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>it-was-asked</i>	<i>that,</i>	<i>'thou</i>	<i>who</i>	
hē?	Jarī	wā	ṭhag-rī	bēṭi	kēwā	lāgi	kē,	
<i>art?</i>	<i>Then</i>	<i>that</i>	<i>robber-of</i>	<i>daughter</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	
tha-nē	ṭhag ^w wā	āi-hñ.'	Jarī	hāukārē	kīū	kē,		
<i>thee-to</i>	<i>to-rob</i>	<i>come-am.'</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>it-was-said</i>	<i>that,</i>		
'bhalāi,	ṭhag;	paṇ	mārū	ēk	vēṇ	hāmbaḷ.'	Jarī	kīū
<i>'very-well,</i>	<i>rob;</i>	<i>but</i>	<i>my.</i>	<i>one</i>	<i>word</i>	<i>hear.'</i>	<i>Then</i>	<i>it-was-said</i>
kē,	'kā	kē-hē?	Jarī	waṇē	kīū	kē,	'thū	
<i>that,</i>	<i>'what</i>	<i>art-thou-saying?'</i>	<i>Then</i>	<i>by-him</i>	<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	
pāp	karē	jaṇ-mē	pāp-rā	bhāgidār	gar-rā	kōi		
<i>sin</i>	<i>art-doing</i>	<i>that-in</i>	<i>sin-of</i>	<i>partner</i>	<i>(members)-of-the-house</i>	<i>any-one</i>		

wēhē kē nī." Jarī wā nīsē āwē-nē gar-wāḷā-n
will-be or not." Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bhāgidār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kō nī.' Tarī gar-wāḷā bōliā kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgidār nī hā.' Jarī wā ṭhag-rī hēṭi
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāg^{ti} jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē ṭhagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē ṭhag-rī bēṭi bēi jaṇā
go.' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur^{mōti} lāā-thā jakō hāukār-rī wu-nē pōrāwiā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar^{wā} lāgā.
and then merriment to-dō they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhmaṇ priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhmaṇ, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhmaṇ in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhmaṇ did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.³ As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag's* house, and, after he had eaten some food, lay down at night time to sleep. The *Thag's* daughter came into his room

¹ A *dur^{mōti}*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dhār^{nō}* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A *Thag* combines robbery with murder.

'Who are you?' said the merchant. 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away. But first hear one word which I have to say to you.' 'What is that?' replied she. 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. 'We won't be sharers in the guilt,' said they. Then the *Thag's* daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you. Leave the place, but take me with you.' So the merchant and the *Thag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ABU LŌK-KĪ BŌLĪ OR RĀṬHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, *i.e.*, the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāṭhī, *i.e.*, half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amaḷpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *daṇḍ*, punishment, and *ganō* for *guṇō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khōl'rū*, a hut; *dālū*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarīkhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई । भाबी गर-मे गाली-हे । जण-रे माते डुण्ड-मुण्ड राज-ती कीदो । तरे जगरो भाँगिओ । हवा हो रुपिआ दीदा । आगे ए-हँ तूँ सात पाँचिरो अमोल डुण्डे-रे वास्ते तोलिओ । बीरोते-रे माते सात वरौं कजीओ कीदो । खोलराँ पाडिआँ । न्यात-मे ओ धणी जोजे नही । डाकुँ-कवाडुँ कजिआवारी लीदुँ-ओहँ । तरी आँहो पीया हरकी भाटो उणे-रे गर-मे राखिओ कोइ नीं । उए-रे गर-मे खोलराँ पाडिने उण-रो गनो थापिओ । जण-रे माते पुठेवाहँ खणवावारी मळिओ नीं । ओठे आगे ए-हँ तूँ के राजा-हँ डुण्ड-मुण्ड नीं तूँ । खून हँभलिओ तो बि वारो डुण्ड पडे जगरो सोटवतो-तो के भीजमती-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., *q.v.* for further particulars.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĪRŌHĪ-RĀṬHĪ) DIALECT.

SĪRŌHĪ STATE.

TRANSLITERATION AND TRANSLATION.

Ek bhāi sōri-pēṭō gar-mē hīrōt gālī-i; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had; brother's-wife
gar-mē gālī-hē. Jaṇ-rē mātē ḍuṇḍ-muṇḍ rāj-tī kidō. Tarē jag^{rō}
house-in kept-is. Him-of on-head punishment king-from: was-inflicted. Then the-dispute
bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū; sāt pāsēri amōl ḍuṇḍē-rō wāstē tōliō. Birōtē-rē
was; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā^ñ kajīō kidō. Khōl^{rā} pāḍiā. Nyāt-mō ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhaṇī jōjē nahī. Dāḷū-kabādū kajīā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
līdū-ōrū. Tarī ābhō piyā har^{kō} bhātō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl^{rā} pādē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jaṇ-rē mātē puṭhē-wārū khaṇ^{wāwārō} maḷiō nī. Ōṭhē āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh^{liō}
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍuṇḍ padē, jag^{rō} sōṭaw^{tō-tō} kē ojam^{tō-tō}.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice.

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mār-wāri of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw^rri* and *saw^rri*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folk-tale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो धणी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के थु कुण हे । अवणारे कीयु के सु वदाएत हु । एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-बु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे । दीकरो जनमतो शाँबरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे । एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-बेन कीधी । पचे दीकरो जनमताँ दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ । जरे राजाए दीकरा-रे शगाई कीधी । ने जाँन-री ल्यारी कीधी ने परणवा-शाऊ बुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे । पसे जाँन रवाँनी हुई । तरे दीकराने घोडु केवा लागी के आँपाँ बैईआँने लोडारी कोठी-मे काण वास्ते गालीआँ । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-में वाग मारवारो लखीओ । जण-थी मे राजाने धरम-भाई कीदी । जरे राजाए आँपाने लोडारी कोठी-मे गालीआँ । जरे दीकरीए कोउ के वाग केवो वे-हे । तरे वणे दीकरे लोडारी कोठी-मे बैटाँतकाँ वाग-रो चेरु काडीओ । जरे उणे चेरु-रो वाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ । तरे राजाए मने-मे जाँनीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēni nag^{ri}-rō dhaṇi thō. Wō rājā rāt-rā bajār-mē
A king Ujēni city-of lord was. That king night-at bazaar-in
 giō, nē Wadāēt āw^{ti}-thī. Waṇ-nē rājāē puchi^{yu} kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kuṇ hē?' Aw^ṇārē ki^{yu} kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāmaṇ-rē āṭ lakh^{wā}-rē-wāstē jāu-chu.' Rājāē puchi^{yu}
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āṭ lakhjō?' Tē Wadāēt ki^{yu} kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āṭ lakhis tēwā wal^{tā} kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āṭ likhīō kē, 'ē Bharāmaṇ-rē naw^{mē} mēhīnē ēk dik^{rō}
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dik^{rō} janam^{tō} sāb^{rē}, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dik^{rō} paraṇ^{wā}-rē-wāstē jāē, tō ohaw^{riā}-mē wāg mārē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ēwu kēhīnē Wadāēt rājā pāg^{ti}-thī garē gai.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmaṇī-nē dharam-bēn kidhī.
Afterwards by-the-king as-for-the-Brāhmaṇi god-sister she-was-made.
 Pachē dik^{rō} janam^{tā} dik^{rā}-rō bāp parō-muō; nē dik^{rō}
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōṭō huō. Jarē rājāē dik^{rā}-rē śagāi kidhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyāri kidhī; nē paraṇ^{wā}-sārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dik^{rā}-rē sāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār^{wā}-rō pakō bandōhast kar, dik^{rā}-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw^{riā}-mē biāḍiō, nē par^{nā}vinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
 saw^{riā}-thī ut^{ri}nē vid vīdar^{nī}-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride
 ēk lōḍārī kōṭhī-mē gālinē band kariā^ā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
 dik^{rā}-nē na mārē. Pasē jān rawānī huī.
the-son not may-kill. Afterwards the-marriage-procession started became.
 Tarē dik^{rā}-nē wōhu kēwā lāgī kē, ‘āpā bēiā^ā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, ‘(as-)for-us two iron bin-in
 kāṇ-wāstē gālīā^ā?’ Dik^{rē} kīyu kē, ‘ēwō Wadātāc-rō āṭ
what-for are-we-put?’ By-the-son it-was-said that, ‘this Providence-of line-of-fate
 lakhiō kē manē saw^{riā}-mē wāg mār-wārō lakhiō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
 Jaṇ-thī mē rājā-nē dharam-bhāi kidō. Jarē rājāē āpā^ā-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
 lōḍārī kōṭhī-mē gālīā^ā.’ Jarē dik^{riē} kīu kē, ‘wāg
iron bin-in were-placed.’ Then by-the-girl it-was-said that, ‘a-tiger
 kōwō wē-hē?’ Tarē waṇē dik^{rē} lōḍārī kōṭhī-mē bēṭā^ā-takā
what-sort becoming-is?’ Then by-that by-son the-iron bin-in while-sitting
 wāg-rō chērō kāḍiō. Jarē uṇē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
 waṇc-nē dik^{rā}-nē parō-mārīō. Pasē jarē āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
 lōḍārī kōṭhī ugāḍi, tō bhārāman-rē dik^{rā}-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhman-of as-for-son dead he-was-seen,
 nē wāg bārē nīk^{liō}. Tarē rājāc manō-mē jāṇiyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
 kē, ‘Wadāētā-rā āṭ lakhiā wē-hē,’ sō kharā hē.
that, ‘Providence-of lines written becoming-are,’ those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, ‘I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhman.’ The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhman’s forehead,—‘Nine months hence let a son be born to this Brāhman, and as

¹ *Wadāt* is a corruption of *Vidhātā*, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called *āṭ*. According to the usual belief he writes them on a child’s forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhmaṇ's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhmaṇ's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DEORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarāṭī than Sirōhī. We even find the Gujarāṭī interrogative pronoun *śū*, what? appearing under the form of *hū*. The Gujarāṭī *chhū*, and the Mārwāṛī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwāṛī *rō*, and never the Gujarāṭī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārṡārī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārṡārī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *in*, *jin*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronounciation.

The estimated number of speakers of this Mārṡārī-Gujarātī is:—

Marwar	30,270
Palanpur	35,000
	65,270
	TOTAL

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाळी-रा दाहाडे बचीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी धर-दीनी ओर उणां-री बाजू-में पांच पांच रुपियां-री चार टगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुंसिया के थां-रे ओ गीता-जी चाहीजे-हे के पांच रुपिया चाहीजे-हे । साहेब हूँ पठी सकूँ नहीं । जीण-सूँ मोरे-तो पांच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुंसिया के थां-रे काई पसंद हे । ओ गीता-जी के पांच रुपिया । साहेब में पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चौथा सकस जो चवद बरस-री उमर-री थो । जीण-सूँ सेठ-जी-ने पुंसिया के थां-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । में अपनी बुटी मा-के आगे पढूंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-मांहे-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनों सकस सरम-सूँ नीचे भाळणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēth-rā kanō in-rā chār mulājim diwāli-rā dāhādō bakshis
A merchant-of near him-of four servants Diwāli-of on-day present
 lēnē-kū āyē. Sēth-jī-nē in-rā āgē tēbal-par ěk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dinī, ōr unā-rī bājū-nē pāch pāch rupiyā-rī chār dhag'li-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kinī. Phēr sēth-jī-ē ěk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhijē-hē kē pāch rupiyā chāhijē-hē?' 'Sāhēb, hū padhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēth-jī-nē dus-rē-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis-rē-nē bhī rupiyā linā. Chōthā sakas jō
taking-I-am.' The third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīn-sū sēth-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhijē-hē?' Laḍ'kē-nē jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhijē-hē. Mē ap'nī budhī mā-kē
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē padhūgā.' Yē kahē-kar us-nē gītā-jī upād-linī. In-māhē-sū
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from
 ěk sōnā mōhar nikaḷ āi. Wē dēkh-kar tīnū sakas
a gold coin having-issued came. That seen-having the-three persons
 saram-sū nichē bhāḷ'nē lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwāli festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. ‘Sir,’ replied he, ‘I don’t know how to read. Hence, for my part, it’s five rupees that I must take.’ Then the merchant asked the second what his choice was,—the Gītā or five rupees. ‘Sir,’ said he, ‘it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.’ So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, ‘I suppose you too are going to choose the rupees.’ But the boy replied, ‘Sir, for my part, I want the Gītā, and I’ll read it to my old mother.’ So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī.'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads:—Thalī proper and the mixed dialects.

Thalī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēlī dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhat'kī, one of the mixed dialects. The dividing line between Tharēlī Sindhī and Thalī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī:—

Thalī proper:—		
Marwar	380,900	
Jaisalmer	100,000	
		480,900
Mixed dialects		204,749
	TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhat'kī of Thar and Parkar and Jaisalmer.

Thalī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thalī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tina*, not *tin*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthāni, but it is especially common in Thalī and Sindhī. Thus *chhōṭō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikīṛō*. The words *mā-jō*, my, *tū-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dik'ṛō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāish*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghōṛō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā̃-rō*, of good men; *thā̃-rē bāp-rē ghar-mē̃*, in your father's house; *mā̃-jē kākē-rē dik^a-rē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā̃*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā̃-jō*, my; *tā̃-jō*, thy; but *mhā̃-rō*, our; *thā̃-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *layālō*, or *teālō*, thine. 'I' is *hū̃*; obl. sg. *mā̃*; ag. sg. *mē̃*; nom. pl. *mhē̃*; obl. and ag. pl. *mhā̃*. 'Thou' is *tū̃* or *tū̃*, obl. sg. *tā̃*; ag. sg. *tē̃*; nom. pl. *thē̃*; obl. and ag. pl. *thā̃*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows:—

Singular.		Plural.	
Nom.	Ag. and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē̃</i> .	<i>ē</i>	<i>iyā̃</i> .
<i>ō</i> , that, he	<i>uwē̃</i> .	<i>ō</i>	<i>uwā̃</i> .

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything; *kyā̃*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *ā̃i*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *ī*, and *ī* is the regular form used as an auxiliary.

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

Finite Verb.—The present definite is formed by adding the auxiliary *ī* to the simple present. Thus—

Singular.	Plural.
1. <i>mārā̃-ī</i>	<i>mārā̃-ī</i> .
2. <i>mārē̃-ī</i>	<i>mārē̃-ī</i> .
3. <i>mārē̃-ī</i>	<i>mārē̃-ī</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mār^a-tō-hātō* or *mār^a-tō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^a-sā̃</i>
2. <i>mārīs</i>	<i>mār^a-sō</i>
3. <i>mārīsē</i>	<i>mār^a-sē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwarī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uth-ar* (उठ-अर) instead of उठर *uthar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā̃ kō-diyō-nī*, thou gavest not.

I give two specimens of Thāḷī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀBĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे बे दिकरा हँता । उवाँ-माँय-सूँ छोटीछे बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सूँ पछे बेगी-ईज छोटीछे दिकरो आप-रो सोय धन भेको ले परदेस उवो-ग्यो । अर उथे लुचार्ई-में दिन कठते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तंगचार्ई होवण लगी । पछे उवे देस-रे हेके कने जाय रवण लगी । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेतों-में मेलियो । अर ओ सूअरों-रे खावणे-रे छीतुराँ-सूँ आप-रो पेट भरणी चावतो-तो । अर कोय उवे-नाँ की देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगी के माँजे बाप-रे किता-ईँ मजूरो-नाँ पेट भरण-सूँ बत्ती रोटियाँ मळे-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे बाप कने जार्ईश अर उवे-नाँ कर्ईश बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूराँ-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळ्बाँणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ बळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कट-अर इये-नाँ पिरावो उवे-रे हथ-में बीटी अर पगाँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्कोके ए माँजो दिकरो मो तो बळे जीवियो ईँ । गुँईजियो तो बळे लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आईँ अर माँय नी जावण लगी । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगी । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ बरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ईँ । अर कदे थाँ-रे हुकम-नाँ घोलाँघियो कोय-नी । अर थाँ म-नाँ आप-रे बेलियाँ भेकी गोठ करण-रे वास्ते कदे हेक बकरियो को-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेको उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो बेटा तूँ सदा-ईँ माँ-जे भेको ईँ अर जिको मयाली आथी-पोथी आँईँ ओ सोय तेआली ए । पण खुशी अर हरख करणो चार्ईजतो-तो क्कोके ए ता-जो भाई मो तो बळे जीवियो ईँ । गुँईजियो तो बळे लघो-ईँ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Heke	manakh-rē	bē	dik ^a rā	hātā.	Uwā-māy-sū	
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	
chhōtō-rē	bāp-nā	kayō,	' arē	bāp,	mā-ji	patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' O</i>	<i>father,</i>	<i>my</i>	<i>share-of</i>
dhan	hōwē	jikō	ma-nā	dō. '	Tāṇō	uwē
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him</i>
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	bēgō-ij	
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>	
chhōtōrō	dik ^a rō	āp-rō	sōy	dhan	bhēlō	lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din	kadh ^a tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>	<i>passing</i>
āp-rō	dhan	khōy-diyō.	Jāṇō	ō	sāri	ōthī-pōthī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>property</i>
khōy-rayō,	tāṇō	uwē	dēs-mē	bhāri	kāl	payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell,</i>
ar	uwē-nā	taṅ ^a chāi	hōwaṇ	lagi.	Pachhē	uwē
<i>and</i>	<i>him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that</i>
hēkē	kanē	jāy	rawaṇ	lagō.	Jikō	uwē-nā
<i>one</i>	<i>near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō	sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he</i>	<i>swine-of</i>
khāw ^a nē-rē	chhīturā-sū	āp-rō	pēṭ	bhar ^a ṇō	chāw ^a tō-tō ;	ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ;</i>	<i>and</i>
kōy	uwē-nā	kī	dēw ^a tō	kōy-nī.	Tāṇō	uwē-rī
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then</i>	<i>him-of</i>
ṭhā	āi	ar	kawaṇ	lagō	kē, ' mājē	bāp-rē
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ' my</i>	<i>father-to</i>
majūrō-nā	pēṭ	bharaṇ-sū	battī	rōṭiyā	maḷē-i,	ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is,</i>	<i>and</i>

nū bhūkh marā-i payō. Hū uth-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāis ar uwē-nā kaiś, "bāp-jī, mē
father near will-go and him-to will-say, "father, by-me
 Bhag*wān-rō ar thā-rō pāp kiyō-i; hū baḷē
God-of and you-of sin been-done-has; I now
 thā-rō dik*rō kuwāwan-rē lāyak kōy-nī; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō." ' Pachhē ō uth-ar āp-rē bāp kanē
labourers-in put." ' Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā itī-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā ki, ar daṛ-ar gaḷ*bāṇī
by-father him-to having-seen compassion was-made, and having-run embracing
 ghati, ar uwē-rō bakō liyō. Dik*rō uwē-nā kayō, 'bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhag*wān-rō ar thā-rō pāp kiyō-i. Hū baḷē thā-rō dik*rō
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwan-rē lāyak kōy-nī.' Paṇ bāp āp-rē chāk*rā-nā
being-called-for worthy am-not.' But by-the-father his-own servants-to
 kayō kē, 'asal kap*rā kadh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 hath-mē bīṭī ar pagā-mē pagar*khī pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōṭh kar*jē; kyō-kē ē mājō dik*rō mō tō, baḷē jīviyō i;
feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, baḷē ladhō-i.' Pachhē ō harakh karaṇ lagā.
lost was, again found-is.' Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō badō dik*rō khēt-mē hātō. Ar jāṇō ō
At-that-time? his elder son field-in was. And when he
 ghar kanē āyō tāṇō uwē bājē ar nāch-rō khar*kō suṇiyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē chāk*rā-māy-sū hēkē-nā āp-rē kanē tē-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē ki ō? ' Uwē uwē-nā kayō kē, 'tā-jō bhāi āyō-i,
this what is?' Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rājī-khuśī āwan-rī gōṭh ki-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.' But
 uwē-nā ris āi ar māy ni jāwan lagō.
him-to anger came and within not to-go he-began.
 Tāṇō uwē-rō bāp bār āy-ar uwē-nā manāwan lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē būp-nā jawāb diyō kē, 'dēkhō, hū itā bar'sā-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-rī chāk-rī payō-karā-i; ar kadē thā-rē hukam-nā olaṅghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā ma-nā āp-rē bhōiyā bhēli gōth karan-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak'riy-ō kō-diyō nī. Paṅ ē dik'rō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō udāy āyō-i, jikē-rē āw'tē-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōth parī-kī. Bāp uwē-nā kayō, 'bētā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō i ar jikō mayāli āthi-pōthi āi ō sōy
always-even me-of in-company art and what my property is that all
 teāli ē. Paṅ khuśi ar harakh kar'nō chāij'tō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, balē jīviyō i; gūijiyō-tō, balē ladhō-i.'
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṢĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

भाई भाई ढोला बणजारे-री पोठ ।

तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।

रे म्हाँ-रा राज ॥

भाण उतारी बडले-रे ह्ठ ।

बडलो छायो रे माँ-जा गाढा मारू जाभे मोतिये ।

रे म्हाँ-रा राज ॥

लेगे लेगे सिरदाराँ-रो साथ ।

कायेक लेगे गाढे मारू-रा बामण बाणिया ।

रे म्हाँ-रा राज ॥

कहे रे बाणीड़ा तमाकू-रो मोल ।

कये-रे पारे माँ-जा गाढा मारू तमाकू चीखी ।

रे म्हाँ-रा राज ॥

रूपये-री दीनी अध टाँक रे ।

म्होर-री दीनी म्हाँ-री साची सुंदर पा-भरी ।

रे म्हाँ-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।

रूपे-री डाँडी रे गाढा मारू भली तोले ।

रे म्हाँ-रा राज ॥

रातडली रे भँवर गर्ई अध रात ।

मोडा क्हाँ पधारिया रे माँ-जा गाढा मारू भँवर जी ।

रे म्हाँ-रा राज ॥

गया-ता गया-ता गोरा दे साँरिणाँ-रे साथ रे ।

हुको हजारी छाकियो माँ-जी साची सुंदर छाकियो ।

रे म्हाँ-रा राज ॥

हुके-री आवे भुंडी बास उपराँटा पोढो रे ।

हुको थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चौवटे ।

रे म्हाँ-रा राज ॥

आवे रे आवे गीरा दे थाँ-ई-पर रीस ।
 परणीजे ले आवाँ पुगळ-गढ-री पदमणी ।
 रे न्हों-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
 में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारू ।
 रे न्हों-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-री बाजणी ।
 रे न्हों-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
 कडियाँ-री भालाँ रे गाढा मारू-रो कटारो ।
 रे न्हों-रा राज ॥

आँगणिये रे मुँगड़ला रळकाय ।
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
 रे न्हों-रा राज ॥

आँगणिये घरट रोपाय रे ।
 कानि न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
 रे न्हों-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
 आँखिये न देख्वाँ माँ-जी सोकड़ली-नाँ मालती ।
 रे न्हों-रा राज ॥

ह्वाँयड़-ले रे रमाया बामंग नाग ।
 बिच्छू-री खाधी माँ-जी गाढा मारू हँ तो नहीं डराँ ।
 रे न्हों-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
 बेळीड़ा तड़ावाँ रे गाढे मारू-रा साँईणा ।
 रे न्हों-रा राज ॥

लागाँ डोडाँ-री धँयड़ली रे दुखाय ।
 ह्वायाँ-सँ चाडाँ रे भँवर-जी-रा चिलमिया ।
 रे न्हों-रा राज ॥

सोने रूपे-रो चुकैयो कराय ।
 मोतीड़े जडावाँ रे गाढे मारू-री चिलमड़ी ।
 रे न्हों-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āi āi, ḡhōlū, baṇ^ṅjārē-rī pōṭb.
Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē mā^ṅ-jā gāḡhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāwād.

Rē mhā^ṅ-rā rāj.¹
O me-of prince.

Āṇ utāri baḡ^ṅlē-rē hēth.
Having-brought it-is-put-down a-fig-tree-of under.

Baḡ^ṅlō chhāyō, rē mā^ṅ-jā gāḡhā mārū, jājhē mōtiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēśē lēśē sir^ṅdārā-rō sāth.
Will-take will-take Sardārs-of party.

Kāyēk lēśē gāḡhē mārū-rū Bāmaṅ Bāṇiyā.
A-little will-take intimate friend-of Brāhmaṅ Bāṇiyā.

Kahē, rē bāṇī-rā, tamākū-rō mōl,
Tell, O Bāṇiyā, the-tobacco-of price,

Kayē-rē pārē, mā^ṅ-jā gāḡhā mārū, tamākū chōkhi.
What-of circumstance, me-of intimate friend, tobacco excellent.

5 Rupayē-rī dīnī adh ṭāk rē ;
A-rupee-of is-given half chittack O ;

Mhōr-rī dīnī, mhā^ṅ-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-rā chēlaiyā ghaḡāy,
Gold silver-of scales having-formed,

Rūpē-rī dāḡḡī, rē gāḡhā mārū, bhali tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḡ^ṅlī, rē bhāwar, gāi adh rāt ;
Night, O darling, passed half night ;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōdā kyā̃ padhāriyā, rē mā̃-jā gāḍhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling !

Gayā-tā gayā-tā, gōrā dē, sāñā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajāri chhākiyō, mā̃-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkē-rī āwē bhunḍī bās, up^{ra}tā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,

Hukkō thā-rō tālariyē paṭ^{kā}y, chilam paṭ^{kā}wā̃
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 rāw^{lē} chōw^{tē}.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par ris ;
There-comes O comes, fair body, thee-even-on anger ;
 Par^{nī}jē lē āwā̃ Pugaḷ-gaḍh-rī pad^{ma}ṇi.
Having-married having-taken I-will-come Pugal-gaḍh-of a-padmini.

Par^{nō}, bhāwar, pāch pachis ;
Marry, darling, five twenty-five ;

Mē bhābhē-jī-rē bēṭī lāḍ^{kī}, rē mā̃-jā gāḍhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghōḍā-rī gham^{sā}ṇ,
In-front O in-front horses-of crowd,

Bhāsiyā rē rath mā̃-jī sōkaṛ bēraṇ-rō bāj^{nō}.
Behind O carriage me-of rival enemy-of sounding.

Jhālā̃ jhālā̃ ghuḍ^{lē}-rī lagān,
I-may-catch catch horse-of bridle,

Kaḍiyā-rō jhālā̃ rē gāḍhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Āgaṇiyē rē mūgaṛ^{lā} raḷ^{kā}y,
In-the-courtyard O mung-grain having-scattered,

Pit^{lak} bhāgē rē mā̃-jī sōkaṛ bēraṇ sāw^{kī}.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgaṇiyē gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kānē na suṇā̃ mā̃-jī sōkaṛ-nā̃ hōl^{tī}.
By-ear not I-may-hear me-of rival speaking.

Āḍi āḍi bhitar^{li} chuṇāy rē,
Across across a-small-wall having-built O,

Ākhiyē na dēkbā̃ mā̃-jī sōkaṛ^{li}-nā̃ mā^ltī.
With-the-eye not I-may-see me-of rival walking-about.

Hāthar-lē rē ramāyā bāsaṅ nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichohhū-rī kbādhi, māñ-jī gādhā mārū, hī tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.

Jājam-rī rē thā-i-rī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,

Bāli-rā tēdāwā rē gādhē mārū-rā sāñā.
Friends I-may-call O intimate friend-of companions.

Lāgā dōdā-rī dhūyar^{li} rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,

Hāthñ-sū chādñ rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.

20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,

Mōti-rē jadāwā rē gādhē mārū-rī chilam-rī.
With-pearls I-may-get-it-studded. O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmaṅs and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padmini is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Chhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thaḷī and Sindhī. This tract is really a continuation of the Dhāt, and the language in no way differs from Dhāt^{kī}.

Dhāt^{kī}, or the language spoken in the Dhāt, is simply Thaḷī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the Dhāt of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thaḷī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-called 'Sindhī'	46,960	
Mārṡārī and Sindhī mixed	15,000	
Thaḷī and Sindhī mixed	70,000	
		131,960
Jaisalmer Dhāt ^{kī}		150
Thar and Parkar Dhāt ^{kī}		72,639
		<hr/>
TOTAL mixed dialects of Mārṡārī and Sindhī		204,749

¹ Standard Mārṡārī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhāṭ'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhāṭ'kī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mār-wārī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters **ब** (ب) and **ग** (گ) which I transliterate *ba* and *ga* respectively. The letter **ळ** *la*, which is strange to Sindhī, but is common in Mār-wārī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bbīl dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *ḍijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो मुज-में काम । थाँ-रो मँहतो घर नहँी इए सुगणी-रो ग्राम ॥
 शहर उजेणी हूँ फिरिओ मइले आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तूँ भी घर जा । मैं अबला-सी-से कौसो बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नाँ लाखौँ करे बिचार ॥
 अईओ शीँह पचाणा हेकल गिर अबह । घर जँदराँ-रा दुण्डितो त-नाँ शरमु न आवे शीँह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखसु लागसी जिअ-नाँ लाखौँ करे बिचार ॥
 बारि डीजे खेतर-नाँ बारि खेट-नाँ खाइ । राजा उण्डे रईअत-नाँ जिणे-रे कूक कणे लग जाइ ॥
 कूक मत कर रे सहेची कूक कौँकि होइ । केहर-के मुख बकरी कूटी सुणी न कोइ ॥
 आणि डिअँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?

Thā-rō mäh'tō ghar nahī, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.

Śah'r Ujēṇī hū phiriō, mah'lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kāj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp'nē, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.

Maī abbalā-sī-sē kaisō bbalaṇō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawalī bakhē, chhāli bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō lāggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

Āiō, śīh pachāṇā, hēkal gir abbīl.

Ah, lion fearless, alone roaring brave.

Ghar ūd'rā-rā dhuṇḍi tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lāgg'si jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext.

Bbāri dijē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?

Rājā ḍaṇḍē raīat-nā jip-rē, kūk kaṇē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi ?
Sahēchī, from-complaint what results ?
 Kēhar-kē mukh bbak'ri, chhūṭī suṇī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi dīā āp-ri, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēṭī tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour ; what business have you with me ? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me ? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice ?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it) ? If the king injures his subjects to whom can they go for redress ?

King.—Do not complain, Sahēchī ; what will you gain by complaint ? Have you ever heard that a goat, once in the lion's mouth, escaped ?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the *Dhāt* at marriage festivities. It is in praise of a *Sōdhā* Rajput, of *Khūrī*, named *Hāthī Singh*, the son of *Daulat Singh*. It tells how he visited *Haidarabad* in *Sind*, where he was honoured by the *Mirs*. On his return to *Khūrī* he learns from *Bhagwān Singh*, the son of *Anḍā Singh* of *Chhor* (in *Thar* and *Parkar*) how *Bhagwān's* uncle *Hēm-Rāj* had been arrested by *Jōdhā* the *Hākīm* (*i.e.* *Maharajah*) of *Jodhpur* in *Marwar*. *Hāthī Singh* was sufficiently powerful to meet *Jōdhā* on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of *Mūl Rāj*, the Chief of *Jaisalmer*, who died in the year 1820.

This specimen of *Dhāt'kī* is not so strongly influenced by *Sindhī* as that which comes from *Thar* and *Parkar*. The *Sindhī* letters *ब* (𑂔) and *ग* (𑂒) do not occur, and there is one instance of a cerebral *ळ* *la*. The verb 'to give' is, however, spelt with a cerebral *द*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the *Bikānērī chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THĀLĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणेरि साहे बध मांगीं ॥
२. बरिओ रे सोढो देसाँ-में बंको । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-छे मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालम किधे ॥
६. मीर साहिब टूथो हुका डिन्हो । रूड़ी सिरपाव ने घोड़ो डिन्हो ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजीड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी टाट-में उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूँ आवे । काके हैमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ी नजर-माँ कीई न आवे ॥
११. वकियो थो सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-छे भेला । भेला हुए-ने बात बिचारी ॥
१३. भलाँ दीलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बघायो ॥
१४. चारन भाट गुण गीत गावे । जंट घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THAḶĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāe lāgā.
Sarasvatī mother thy at-feet I-fall.
 jāṇā ghaṇērī sāhē budh māgā.
to-know much all wisdom we-beg.
2. Bariō rē Sōḍhō dēsā-mē bankō.
Brave O Sōḍhā countries-in gallant.
 bēri uwē-rā sūtā udar'kē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Singh-rē sadāe sukhē.
Subjects Hāthī-Singh-to always are-happy.
 ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānō-ehhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
 jītē-rā bājā Khūri-mē bājā.
victory-of musical-instruments Khūri-in are-sounded.
5. Hāthī-Singh chaḍhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
 jāwē Mirā-nā mālam kidhē.
goes the-Mirs informed made.
6. Mīr Sāhib ṭūthō hukm ḍinhō.
Mir Sāhib was-pleased order was-given.
 rūṛī sir'pāw nē ghōrō ḍinhō.
excellent robe and horse was-given.
7. Sir'pāw pēh'rē-nē ḍērē padhāryā
Robe put-on-having to-camp he-set-out
 ḍērē-rā bēli dīsē sajōrā.
camp-of followers appear well-pleased.
8. Hāthī-Singh chaḍhiyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
 -sāri Dhāṭ-mē uch'raṅg pāwē.
all Dhāṭ-in festivities he-gets.

9. Bhag^awān Aṇḍē-rō Ohhōṛ-sũ āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad bachāwē rīs chaḍhāwē
Papers he-reads anger he-raises.
 'ērō najar-mā kōi na āwē.'
 'such sight-in any-one not comes.'
11. Waḷiyō-thō Sōdhō bēr ghatāwē.
Returned-was Sōdhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāt guṇ gīt gāwē.
Bards Panegyrista virtues song sing.
 ūt, ghōṛā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōdhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

6. The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāṭ rung with festivities.

9. Then Bhagwān, the son of Aṇḍā, came to him from Ohhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōḍhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākīm of Jodhpur.

12. Hāthī Singh and the Hākīm met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākīm of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BIKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Ferozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Ferozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bikānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikānērī. Bikānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikānērī and Shēkhāwāṭī are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bikānērī-Shēkhāwāṭī dialect, together with Bāgrī, 'Northern Mārwarī.' The approximate number of speakers of this form of Mārwarī is :—

Bikānērī—		
Bikaner	533,000	
Bahawalpur	10,770	
	543,770	
Shēkhāwāṭī	488,017	
Bāgrī	327,359	
	1,359,146	
	TOTAL	1,359,146

A version of the New Testament in Bikānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bikānērī-Shēkhāwāṭī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōṛō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*); *pōtai-hū*, from a grandson. In Bikānērī, the postposition of the genitive is the Mārwarī *rō*, while in Shēkhāwāṭī it is the Jaipurī *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lō*, *mērō*, and *mēr'lō*, 'my,' so we have *thārō*, *thār'lō*, *tērō* and *tēr'lō*, 'thy.' With *mhār'lō*, *thār'lō*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bī*, by him. In Bīkānēri, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mār'ūgō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarāṭī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jātā-rī jātā-nai jīṭi* (not *jīṭō*), tribes of Jāṭs were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

राव बीकजी श्रीदपरे श्रीगोप्रासोण्ड

६१० जीचपुरसुं वहीरजीव

अरसेंहीरसें अमर सुभंस

झांपो त्तोरफोर दिस गिनु

झीमताज करणीजीरी हाजरीमे

हाजर जावा त्तोर व गैसु

जीवांकासरमे त्तोर गिदर

त्तोर व गैसु किकम दिसर त्तोर

तीन वरसताई किकम देसरमे

रेमे त्तोर किकम देसरमे त्तोर व

रेमे किकम देसरमे त्तोर किकम दे

सरलु वर वीजाणलुमे

वरसवताईरहा वीजाणलु जालीमारो

राज त्तोर जीजाणलु मालुके

सिकीजी लारी उणकरा राकहा

रावसिकीजीरी कौरी रंगकवरजीसु

वीकैजीरो वीहा कीयो

कीमदेअमो जद राववीकैजी

कीयो कदावगरी मनमो करीजी

गी लारीयो वग वग नही दीयो

अोर वीकैजी अोर लारी पांरै

अपसमो लडाही ऊंही दीयो

लडाहीमो लारी उरा अोर राववीकैजी

जीगा पगलारी शेर जी

जगो गगो मिनी पापर राववीकैजीसु

लउगा रहा और पठे

पठेसुं बानी चारीमे जठे अमार

वीकानिररो सेरु वसीउठे

त्रीको प्रवाकगरी मनमे वरी गोद

मौपपठे नीनी वसामवदौठे नौ शिखरी

नीवी चानी और शिवे दीमलुं

रात्रवीकौनी आपरी राजचौनी

वीकानिर वर लीकी त्रै पठे मोकी

दिवः अमरु ही जायेरे वी पारां

चारीने जीसलीया और मेरे

उसरी जादौरी जागनेनेनी जानी

त्रोर विवांरै जीवांगे ओसन त्रापनी

राज चांगी की कानैरे लारे लाल

त्रोर जाटां हार परा वी कौजीनो

त्रापरा चणी कुरलीया शये पठो

राववी द्वैजी द्वैशी जीव जीची

राजपुतोरदा जीतर त्रापने राजपौ

निललीया त्रोर शियेउं पठो

राववी द्वैजीरे छोटे माही वी द्वैजी

मो हल राजपुतोरदा राज जंगलपरा

शिएपुत्र मेठो राववी द्वैजी

जीतर ओसलीयो मो हलतांरो

मालुङ्गु राजीरमलुङ्गी मो हलुङ्गी

इपे राजीरमलुङ्गीने रावजीरुङ्गी

मार परो इपे मो हलुङ्गीने

राज रूपरे अरे की देजीने

देघदीपो देही दानापठे रावकीरुङ्गीने

मो हलुङ्गीने द वाप इपेने

रूपरे राजे एरे मो हलुङ्गीने

दीलीने वादनी दु प्री इमरा अंघादी

मारुङ्गु अरुङ्गी दीलीने वादपारुङ्गी

कंती सु दी काररी सु अंधारठे

महिलीने म दग इपे मारुङ्गु अंघादी

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNĒRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bīkō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from
 bahir huā, ar Maṇḍōr-maī āyar mukāṁ kiyō; or
started became, and Mandor-in having-come a-halt was-made; and
 phēr Dēsⁿōk Śrī Mātā-jī Karⁿī-jī-ri hāj^ri-maī hājar huā; or
again (at-) Desnok Sri Mother Karni-of presence-in present became; and
 bathai-sū gāw Chhādāsar-maī āyar thōh^rā. Or bathai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōḍam-dēsar āyar tin baras tāī Kōḍam-dēsar-maī
from (to-) Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Or Kōḍam-dēsar-maī ek chhōṭō-sō kōṭ kar^wāyō.
he-remained. And Kodamdesar-in a small fort was-cursed-to-be made.
 Or Kōḍam-dēsar-sū ūthar gāw Jāṅ^lū-maī baras das tāī
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rahā. Bai bakhat Bhāṭiyā-rō rāj aṭhai chhō, jikā-rā mālak
he-dwelt. At-that time the-Bhātis-of rule here was, whom-of lord
 Sēkhō-jī Bhāṭī Pūgal-rā rāw hā. Rāw Sēkhō-jī-ri bēṭī Raṅg
Sekhā Bhāṭī Pugal-of prince was. Prince Sēkhā-of daughter Rang
 Kūwar-jī-sū Bīkai-jī-rō bihā kiyō. Kōḍam-dēsar-maī jad Rāw
Kūwar-with Bīkā-of marriage was-made. Kodamdesar-in when by-Prince
 Bīkai-jī kilō karāwan-rī man-maī kari-chhi, tō Bhāṭiyā
Bīkā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhātis
 baṅṅāwan nahī diyō; or Bīkai-jī or Bhāṭiyā-rai
to-get-it-built not was-allowed; and Bīkā and the-Bhātis-of
 āpas-maī laṛāi hūi. Iyai laṛāi-maī Bhāṭī
themselves-among fighting took-place. This fighting-in the-Bhātis
 hārā, or Rāw Bīkō-jī jītā. Paṅ Bhāṭī
were-defeated, and Prince Bīkā was-victorious. But the-Bhātis
 phēr-hi jānai-taṅai mōkō pāyar Rāw Bīkai-jī-sū
again-even whenever opportunity having-obtained Prince Bīkā-with
 laṛ^tārahā. Or pāchhai uṭhai-sū Rāṭī ghālī-maī jaṭhai abār
fighting-remained. And afterwards there-from Rāṭi valley-in where now

Bikānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-maī
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 kari; ōr sambat 1545 miti Bēsākh badai tij-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-rī nivī ghāti. Ōr iyai din-sū Rāw Bīkai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bikā
 āp-rī rāj-dhāni Bikānēr kar-livī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik*sar Rōṇiyai-rai Gōdārā Jātā-nai jit-liyā.
having-seen Saiksar Roniya-of the-Gōdārā Jāts-to they-were-conquered.
 Ōr phēr dūs*ri Jātā-rī jātā-nai bhī jīti ōr
And again other Jāts-of tribes-to also they-were-conquered and
 uwā-rō gāwā-nai khōsar āp-rī rāj-dhāni Bikānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Ōr Jātā hār-parā Bīkai-jī-nai
with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bikā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bīkai-jī
their-own lord he-was-acknowledged. This after Prince by-Bikā
 kaii gāw Khichī Rāj*putā-rā jītar āp-rai rāj-maī
several villages Khichī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Ōr iyai-sū pachhai Rāw Bīkai-jī-rai chhōtai bhāi
were-united. And this-from after Prince Bikā-of by-younger brother
 Bīdai-jī Mōhal Rāj*putā-rō rāj gāw Chhāpar Drōṇpur-maī
Bīdā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in
 chhō. Rāw Bīdai-jī jītar khōs-liyō.
was. By-Prince Bīdā having-conquered they-were-taken-possession-of
 Mōhalā-rō mālak Ajit-Mal-jī Mōhal chhā. Iyai Ajit-Mal-jī-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was. This Ajit-Mall-to
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bīdai-jī-nai dēw-diyō. Kaii dinā pachhai Rāw Bīdai-jī-nai
Bīdā-to was-given. Several days after Prince Bīdā-to
 Mōhalā phēr dabāyā. Iyai-rō kāraṇ ō hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dilī-rai Bād*sāhā-ki-(for rī) himat hādhai. Sārang
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sārang
 Khā jikō Dilī-rai Bād*sāhā-rī kānī-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sārang Khā dī.
the-Mōhals-to help by-this Sārang Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhāṭīs, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhāṭīs objected, and a war arose on this score, in which the Bhāṭīs were defeated, and Bikā was victorious. But the Bhāṭīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baisākh Sambat 1545, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khēchī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bidā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bidā's father Jōdhā, and Jōdhā gave the territory to his son Bidā. For a long time the Mōhals continued to attack Bidā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chāraṇ woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀṬĪ).

From Shēkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shēkhāwāṭī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दीय बेटा ह्य । बाँ-मै-सँ छोटक्यो आप-का बाप-ने कैयो बाबा धन-मै-मँ मेरा बन्त-को आवै जको मन्ने दे-दे । बीं आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दिन पछै छोटक्यो बेटो सो सोर-समेटर परदेस-मै घणी दूर जठ-ग्यो अर बठे खोटा गेलाँ चालर आप-को सो धन गमा-दीयो । ओर बीं सोक्यूँ बिगाड़-दीयो जणाँ बीं देस-मैँ जवरो काळ पड़ो अर वो कंगाल ह्य-ग्यो । वो जार बीं देस-का एक रैबाला-कै रह्यो अर वो बीं-नै आप-का खेताँ-मैँ सूर चरावण-ने खिजातो । जका पातड़ा सूर खाय-छा बाँ-ने खार आप-को पेट भरण-ने राजी छो अर कोई आदमी बै-ने कोनी दे-छो । अर बीं-ने ग्यान आयो जणाँ बैँ कही मेरा बाप-का नोकर-चाकराँ-नै रोटी घणी अर मैँ भूकाँ मरूँ । मैँ जठस्यँ अर मेरै बाप-के कने जास्यँ अर बै-ने कैस्यँ बाप मैँ राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मैँ तेरो बेटो कुहवावण जोगो कोनी । तेरै नोकराँ-मैँ एक मन्ने बीं राख-लै॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bētā hā. Bā-maī-sū chhōṭ^akyō
A-certain person-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-maī-sū mēra baṇṭ-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāṭ diyō.
that me-to give.' By-him his-own wealth them-to dividing was-given.
 Thōṛā diu pachhai chhōṭ^akyō bētō sō sōr-samētar par-dēs-maī
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uṭh-gyō. Ar baṭhē khōṭā gailā oḥālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-diyō. Ōr bī sōkyū bigāṛ-diyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 jaṇā bī dēs-maī jab^arō kāl paṛyō, ar bō kaṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-maī sūr charawaṇ-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pāt^arā sūr khāy-chhā bā-nai khār āp-kō pēt bharaṇ-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rāji chhō. Ar koī ād^ami bā-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, jaṇā bāī kahī, 'mēra bāp-kā nōkar-chāk^arā-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
 rōṭī ghaṇī, ar maī bhūkū marū. Maī uṭh^asyū ar mērai
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bā-nai kaisyū, "bāp, maī Rāu-ji-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab maī tērō bētō kuh^awāwaṇ
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōk^arā-maī ēk man-nai bī rākl^a-lai."'
worthy am-not; thy servants-among one me-to also keep."'

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

RAJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिड़ी ही और एक कागली ही । दोनूँ धरम-भाई हा । चिड़ी-नै तो लाद्यो मोती अर कागलै-नै पाई लाल । कागलै कही कै देखाँ चिड़ी तेरो मोती । मोती लेर नीमड़ी-पर जा बैल्यो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मैँ क्यूँ उड़ाजँ भाई । मेरो के लीयो । जणाँ खाती कने गई कै खाती २ तूँ नीमड़ी काट । कै मैँ क्यूँ काटँ भाई । मेरो के लीयो । जणाँ पछे राजा कने गई कै राजा २ तूँ खाती डंड । मैँ क्यूँ डंडँ भाई । मेरो के लीयो । जणाँ पछे राणीयाँ कने गई कै राणीयोँ २ थे राजा-सँ रूसो । न्हे क्यूँ रूसौँ भाई । न्हारो के लीयो । जणाँ पछे चूसौँ कने गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । न्हे क्यूँ काटौँ भाई । न्हारो के लीयो । जणाँ पछे बिस्ती कने गई कै बिस्ती २ थे चूसा मारो । न्हे क्यूँ मारौँ भाई । न्हारो के लीयो । जणाँ पछे कुत्तै कने गई कै कुत्तो २ थे बिस्ती मारो । कुत्ता बोल्या भाई न्हे क्यूँ मारौँ । न्हारो के लीयो । जणाँ पछे डाँगाँ कने गई कै डाँग २ थे कुत्ता मारो । न्हे क्यूँ मारौँ भाई । न्हारो के लीयो । जणाँ पछे बास्ते कने गई कै बास्ते २ थे डाँग बाळो । न्हे क्यूँ बाळौँ भाई । न्हारो के लीयो । जणाँ पछे जोड़े कने गई कै जोड़ा २ तूँ बास्ते भुजाय । मैँ क्यूँ भुजाजँ भाई । मेरो के लीयो । जणाँ पछे हात्याँ कने गई कै हाती २ थे जोड़ो सोसो । न्हे क्यूँ सोसौँ भाई । न्हारो के लीयो । जणाँ पछे कीड़ीयाँ कने गई कै कीड़ीयो २ थे हाती की सँड-मैँ बड़ा । न्हे क्यूँ बड़ाँ भाई । न्हारो के लीयो । थे हाती-की सँड-मैँ नै बड़ोगी तो मैँ थाँ-नै मारख्यँ ॥

जणाँ कीड़ी बोली न्हौँ-नै क्यूँ मारै भाई । न्हे हाती-की सँड-मैँ बड़स्याँ । जणाँ पछे हाती बोळ्यो भाई मेरी सँड-मैँ क्यूँ बड़ो । मैँ जोड़ो 'सोसख्यँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैँ बास्ते भुजाख्यँ । बास्ते कही म-नै क्यूँ भुजावो भाई । मैँ डाँग बाळख्यँ । डाँग कही न्हौँ-नै क्यूँ बाळो भाई । न्हे कुत्ता मारख्यौँ । कुत्ता कही न्हौँ-नै क्यूँ मारो भाई । न्हे बिस्ती मारख्यौँ । बिस्तीयाँ कही न्हौँ-नै क्यूँ मारो भाई । न्हे चूसा मारख्यौँ । चूसा कही न्हौँ-नै क्यूँ मारो भाई । न्हे राणीयाँ-का कपड़ा काटख्यौँ । राणीयाँ कही न्हारा कपड़ा क्यूँ काटो भाई । न्हे राजा-सँ रूसख्यौँ । राजा कही मेरै-सँ क्यूँ रूसो भाई । मैँ खाती डंडख्यँ । खाती बोळ्यो म-नै क्यूँ डंडो भाई । मैँ नीमड़ी काट-गेरख्यँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मैँ काग उड़ाख्यँ । काग कही म-नै क्यूँ उड़ावो भाई । मैँ चिड़ी-को मोती देख्यँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

. RĀJASTHĀNI.

SHEKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ēk-tō chirī hi, or ek kag^olō hō. Dōnyũ dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chirī-nai tō lādyō mōti, ar kag^olai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg^olai kahī kai, 'dēkhā, chirī, tērō mōti.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'

Mōti lēr nīm^ori-par jā baithyō. Chirī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm^ori nīm^ori kag urā-dē.' 'Maĩ kyũ
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why
 urāũ, bhāi? Mērō kē liyō?' Jaṇā khāti kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gaĩ kai, 'khāti khāti, tũ nīm^ori kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maĩ kyũ kātũ, bhāi? Mērō kē liyō?' Jaṇā
'I why should-cut, brother? Of-me what is-taken?' Then

pachhai rājā kanai gaĩ kai, 'rājā rājā, tũ khāti
after the-king near she-went that, 'king king, thou the-carpenter
 daṇḍ.' 'Maĩ kyũ daṇḍũ, bhāi? Mērō kē liyō?' Jaṇā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then

pachhai rāṇiyā kanai gaĩ kai, 'rāṇiyō rāṇiyō, thē rājā-sũ
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyũ rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'

Jaṇā pachhai chūsā kanai gaĩ kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap^orā kātō.' 'Mhē kyũ kātā, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'

Jaṇā pachhai billi kanai gaĩ kai, 'billi billi, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhō kyũ mārā, bhāi ? Mhārō kē liyō ? ' Jaṇā
kill. ' *We why should-kill, brother ? Of-us what is-taken ? ' Then*
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhō kyũ mārā ? Mhārō kē
kill. *The-dogs spoke, 'brother, we why should-kill ? Of-us what*
 liyō ? ' Jaṇā pachhai ḍāgā kanai gai kai, 'ḍāg
is-taken ? ' Then after the-cudgels near she-went that, 'cudgels
 ḍāg, thē kuttā mārō.' 'Mhō kyũ mārā, bhāi ? Mhārō
cudgels, you the-dogs beat. ' *We why should-beat, brother ? Of-us*
 kē liyō ? ' Jaṇā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then after the-fire near she-went that, 'fire fire,
 thē ḍāg bālō.' 'Mhō kyũ bālā, bhāi ? Mhārō kē
you the-cudgels burn. ' *We why should-burn, brother ? Of-us what*
 liyō ? ' Jaṇā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ? ' Then after a-tank near she-went that, 'tank tank, thou the-fire
 bhujāy.' 'Maĩ kyũ bhujāũ, bhāi ? Mērō kē liyō ? ' Jaṇā
extinguish. ' *I why should-extinguish, brother ? Of-me what is-taken ? ' Then*
 pachhai hātyā kanai gai kai, 'hāti hāti, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
 sōsō.' 'Mhō kyũ sōsā, bhāi ? Mhārō kē liyō ? '
drink-up. ' *We why should-drink-up, brother ? Of-us what is-taken ? '*
 Jaṇā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
 hāti-kī sūḍ-maĩ baṛō.' 'Mhō kyũ baṛā, bhāi ? Mhārō
the-elephant-of trunk-in enter. ' *We why should-enter, brother ? Of-us*
 kē liyō ? ' 'Thē hāti-kī sūḍ-maĩ nai baṛōgī tō maĩ
what is-taken ? ' 'You elephant-of trunk-in not will-enter then I
 thā-nai mār'syũ.'
you will-kill.'

Jaṇā kīri bōli, 'mhā-nai kyũ mārāi, bhāi ? Mhō
Then the-ant said, 'us why dost-thou-kill, brother ? We
 hāti-kī sūḍ-maĩ baṛ'syā.' Jaṇā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter. *Then after the-elephant spoke, 'brother,*
 mērī sūḍ-maĩ kyũ baṛō ? Maĩ jōrō sōs'syũ.' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up. *By-the-tank*
 kahī, 'bhāi, ma-nai kyũ sōsō ? Maĩ bāstē bhujāsyũ.'
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.'
 Bāstē kahī, 'ma-nai kyũ bhujāwō, bhāi ? Maĩ ḍāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāḷ'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
<i>will-burn.'</i>	<i>By-the-cudgel</i>	<i>it-was-said,</i>	<i>' us</i>	<i>why</i>	<i>burn,</i>	<i>brother ?</i>
Mhē kuttā	mār'syā.'	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
<i>We the-dogs</i>	<i>will-bent.'</i>	<i>By-the-dogs</i>	<i>it-was-said,</i>	<i>' us</i>	<i>why</i>	<i>beat,</i>
bhāi ?	Mhē billi	mār'syā.'	Billiyā	kahī,		'mhā-nai
<i>brother ?</i>	<i>We the-cat</i>	<i>will-kill.'</i>	<i>By-the-cats</i>	<i>it-was-said,</i>		<i>' us</i>
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā		kahī,
<i>why kill,</i>	<i>brother ?</i>	<i>We the-mice</i>	<i>will-kill.'</i>	<i>By-the-mice</i>		<i>it-was-said,</i>
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāṇiyā-kā	kap'ra		kāt'syā.'
<i>' us</i>	<i>why kill,</i>	<i>brother ?</i>	<i>We the-queens-of</i>	<i>clothes</i>		<i>will-cut.'</i>
Rāṇiyā	kahī,	'mhārā	kap'ra	kyũ kātō,	bhāi ?	Mhē
<i>By-the-queens</i>	<i>it-was-said,</i>	<i>' our</i>	<i>clothes</i>	<i>why cut,</i>	<i>brother ?</i>	<i>We</i>
rājā-sũ	rūs'syā.'	Rājā	kahī,	'mērai-sũ		kyũ
<i>the-king-with</i>	<i>will-be-angry.'</i>	<i>By-the-king</i>	<i>it-was-said,</i>	<i>' me-with</i>		<i>why</i>
rūsō,	bhāi ?	Maĩ khātī	ḍaṇḍ'syũ.'	Khātī		bōlyō,
<i>be-angry,</i>	<i>brother ?</i>	<i>I the-carpenter</i>	<i>will-fine.'</i>	<i>The-carpenter</i>		<i>spoke,</i>
'ma-nai	kyũ ḍaṇḍō,	bhāi ?	Maĩ nīm'ri			kāt-gēr'syũ.'
<i>' me</i>	<i>why fine,</i>	<i>brother ?</i>	<i>I the-neem-tree</i>			<i>having-cut-will-cause-to-fall.'</i>
Nīm'ri	kahī,	'ma-nai	kyũ kātō,	bhāi ?		Maĩ
<i>By-the-neem-tree</i>	<i>it-was-said,</i>	<i>' me</i>	<i>why cut,</i>	<i>brother ?</i>		<i>I</i>
kāg	urāsyũ.'	Kāg	kahī,	'ma-nai		kyũ
<i>the-crow</i>	<i>will-cause-to-fly.'</i>	<i>By-the-crow</i>	<i>it-was-said,</i>	<i>' me</i>		<i>why</i>
urāwō,	bhāi ?	Maĩ chirī-kō	mōti	dēs'yũ.'		
<i>cause-to-fly,</i>	<i>brother ?</i>	<i>I the-sparrow-of</i>	<i>pearl</i>	<i>will-give.'</i>		

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?'. 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāg^orī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly

Meaning of name.

the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhunḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahīrwātī, and to its south and west the Bikānerī-Shēkhāwātī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

Position in regard to other dialects.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

Where spoken.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *baggar* or *hakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhndal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnaul Niṣāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwāṭī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwāṭī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bikānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

The number of speakers of Bāgrī is estimated to be as follows:—

Number of speakers.		
RAJPUTANA—		
Bikaner		3,000
PANJAB—		
Hissar		271,820
Anahadgarh of Patiala		13,000
Loharu		20,139
Dadri of Jind		19,400
		324,359
	TOTAL	327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsā District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *caucau*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgrī *ṭābar*, a child, Pañjābī *ṭabbar*, a family; Bāgrī *ṭibā*, Pañjābī *ṭibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kutt*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsā Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गी *gō*, which is often written कौ *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwāri, a medial *h* is commonly dropped, as in *kasū*, for *kah^{sū}*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwāṭī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwāṭī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.

Declension.

Thus :—

	Sing.	Plur.
Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā̃</i>
Voc.	<i>ghōṛū</i>	<i>ghōṛō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōṛē*, *ghōṛā̃*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā̃*. Thus *bāp māryō*, the father struck; *bāpā̃ māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गी *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sū̃* and *tā̃*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sū̃*, from the king's hand; *rājā-gā rupaiyū̃*, the king's rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases,

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hũ</i>	<i>tũ</i>
Agent	<i>maĩ</i>	<i>taĩ</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maĩ and *taĩ* are only used in the Agent case, not in the nominative. Thus *hũ karũ*, I do; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ba</i> , <i>uwa</i>
Oblique	<i>ĩ</i> , <i>iya</i>	<i>bĩ</i> , <i>uwa</i>
Plur. Nom.	<i>aĩ</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>woh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ĩ</i>	<i>vĩ</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā* and *kāĩ* for 'what?' *Kāhĩ* is 'anything' and *kōĩ* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahīrwātī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hã</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hã</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

	Sing.	Plur.
1.	<i>mār^asyũ</i>	<i>mār^asã</i>
2.	<i>mār^asī</i>	<i>mār^asō</i>
3.	<i>mār^asī</i>	<i>mār^asī</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

	Sing.	Plur.
1.	<i>mār^aśũ</i>	<i>mār^aśã</i>
2.	<i>mār^aśī</i>	<i>mār^aśō</i>
3.	<i>mār^aśī</i>	<i>mār^aśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^abō*, *mār^aṇō*, *māraṇ*, to strike.

Present Participle, *mār^atō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār^aṇē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mār-wāri and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mār-wāri compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mār-wāri termination *ṛō* is common with adjectives and participles. Thus *mōṭō-ṛō*, the elder son; *bādhō-ṛō*, fem. *bādhō-ṛī*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huī*.

A common form of the negative is *kō-nī*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nī*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kũ* (*sab-kōi*), all; *kanē*, near, from near, from; *dhōrō*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माँणस-गा दीय बेटा ह्य । बाँ-मांय-मूँ ल्होड़किये बाप-ने कयो क ओ बाबा घर-ग धन-माल-में-ता जतो म्हारे बँट आवे जकी म-ने दे-दी । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-ने बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गो मो धन भेळो कर-ग अलग मुलक-में परो-गयो और बठे कुमारग-में मो-कई खीय-दियो । सगळो बिगाड़ा पछे बाँ मुलक-में जवरो भारी कूसमो हुयो और वो कंगारू हुय-गयो । और वो बाँ मुलक-रे रहणे-आळे एक माँणस कर्न जाय-गे बाँ-गे भेळे रहण लागी । और वो उव-ने आप-गा खेता-में सूर चरावण-बई हेछो । और वो सूर-गा खावण-गा छोडा-मूँ घणी दोरी पेट भराई करतो-हो । और बाँ-ने कोई कूँही नहँ देतो । जणा बाँ-ने चेतो हुयो और आप-गे मन-में कयो क म्हारे बाप-गे तो घणाई माँणस है और बाँ माणसा-ग रोटो अगाँण-पगाँण पड़ी रहै-है और हँ मरतो मरूँ-हँ । मूँ अठियाँ चाल-गे म्हारे बाप कर्न जासूँ और बाँ-ने कसूँ क ओ बाबा में भगवान-ग आगे और थार मूँटा-गे पाप कखा-है । जकता अब थारो बेटो कवावण जोगो नहँ रह्यो । पण म-ने थार माँणसा-में एक माँणस बणाय-ल । और वो उठ-गे आप-गे बाप कने आयो । बाँ-ने घणी-सारी दूर-मूँ बाँ-रे बाप देख्यो । जरा दया कर-गे भाग-कर सामें जाय-गे बाँ-ने गळा-गे लगायो और बाका लिया । और बेटे कयो क ओ बाबा भगवान-गे सामने और थारी आख्याँ आगे में पाप कखा-है और थारो बेटो बजण जोगो नहँ हँ । पण बाबे आप-गे माँणसा-ने कयो सगळा-मूँ चोखा गाभा खाय-गे ई-ने पैरावो । और ई-गे हात-में मूँदड़ी पैरावो । और पगाँ-में पगरखी पैरावो । और आपाँ जीमण जीमाँ और मजा कराँ ई-बई क म्हारे ओ बेटो मर-गयो फेरूँ जीयो-है । गूम-गयो-हो फेरूँ लाधो-है । और बै कोड करण लागी ॥

अबार-ताई उव-रो मोटोडो बेटो खेत-में हो । जरा वो घर-ने आयो और घर-गे नैडो पूगो तो बाँ गीत गावणो और नाचणो सुणो । जराँ बाँ आप-गे माँणसा-मेंदियाँ एक जणे-ने बुलाय-गे बूभो क ओ के है । जराँ ब बाँ-ने कयो क तेरो भाई आयो-है और तेरे बाप जीमण कखो-है ई-बई बाँ-ने वो राजी-खूसी मिक्खो-है । जराँ वो घणो रीसाँणो हुयो और घर-में बड़णो नहँ चायो । जकता ई-गे बाप मंनावण-ने बार आयो और मंनायो । जराँ इय बाप-ने कयो क देखो अता बरस-ताई में तेरो हीडो कखो-है । और कदेई थारो अण-कयो नहँ कखो । पण तोही ये म-ने कदे-ही बकरियो-ही नहँ दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-में खीय-दियो जक-रे आवताँ पाण-बाँ-गे बई जीमण कखो । जराँ बाँ बाँ-ने कयो क अरे बेटा तूँ तो सदाई म्हारे भेळो है । और सो-कई म्हारे कने है जकी तेरो-ई है । ओ तेरो भाई मर-गयो-हो जकी फेरूँ जीयो-है । और गूम-भयो-हो जकी फेरूँ लाभो है । जकता राजी हुणो और कोड करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi mānas-gā dōy bēṭā hā. Bā-māy-sū lhōṛ^akiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō hābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāṭ āvē, jakō ma-nē dē-dō.' Jak'tā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bāṭā kar-gē bā-nē bāṭ-diyō. Thōṛā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōṛ^akiyō bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ōr bathē kumārag-mē sō-kūi khōy-diyō. Sag^oḷō
went-away, and there evil-conduct-in everything was-squandered. All
 bigāṛā pachhē bī mulak-mē jab^{rō} bhārī kūs^{mō} huwō, ōr bō kaṅgāḷ
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō. Ōr bō bī mulak-rē rah^{nē-ālē} ēk mānas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō. Ōr bō sūrā-gā khāwan-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōrī pēt bharāi kar^{tō}-hō. Ōr bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dōtō. Jaṇā bī-nē chētō huyō, ōr āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghaṇā-i mānas hai, ōr bā mān^{sā}-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōḷi agāṇ-pagāṇ pari rabai-hai, ōr hū mar^{tō} marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 athiyā chāl-gē mhārē bāp kanē jāśū, ōr bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 hābā, māi Bhag^{wān}-gē āgē ōr thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak^atā ab thārō bētō kawāwan jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārō māṅ^asā^a-mē ēk māṅas haṇāy-lē. ” ” Ōr bō uth-gē āp-gē
your men-among one man make-for-yourself.” ” And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē galā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōr bālā liyā. Ōr bētē kayō ka, ‘ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, ‘O
 bābā, Bhag^awān-gē sām^anē ōr thārī ākhyā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bētō bajan jōgō nahī hū.’ Paṇ bābē āp-gē
and your son to-be-called fit not I-am.’ But by-the-father himself-of
 māṅ^asā^a-nē kayō, ‘sag^alā^a-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, ‘all-than excellent garments brought-having this-one-to
 pairāwō ; ōr ī-gē hāt-mē mūd^ari pairāwō, ōr pagā^a-mē pagā^akhī
put-on ; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō ; ōr āpā jīmaṇ jīmaṇ, ōr majā karā ; ī-bōī ka, mhārē
put-on ; and we a-feast may-eat, and rejoicing may-do ; this-for that, to-me
 ō bētō mar-gayō, phērū jiyō-hai ; gūm-gayō-hō, phērū lādhō-hai.’
this son deal-went, again living-is ; lost-gone-was, again got-is.’
 Ōr bai kōl karaṇ lāgā.
And they merriment to-make began.

Abār-tāī uwa-rō mōtō-rō bētō khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī git gāw^anō ōr nāch^anō suṇō.
and house-of near arrived, then by-him scug singing and dancing was-heard.
 Jarā hī āp-gē māṅ^asā^a-māīyā ēk jaṇē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, ‘ō kē hai?’ Jarā ba bī-nē kayō ka,
it-was-enquired that, ‘this what is?’ Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīmaṇ karyō-hai, ī-bēī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsi miḷyō-hai.’ Jarā bō ghaṇō risāṇō huyō, ōr ghar-mē
he safe-sound got-is.’ Then he very angry became, and the-house-in
 baṇ^anō nahī chāyō. Jak^atā ī-gō bāp māṅāwan-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, ōr mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, ‘dēkhō, atā baras-tāī māī tērō hīrō karyō-hai ; ōr kadē-ī
that, ‘see, so-many years-during by-me thy service one-is ; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hī thē ma-nē kadē-hī
your disobeying not was-done. But nevertheless by-you me-to ever-even
 bak^riyō-hī nahī diyō ka hū mhārē mī^rā-gē sāgē khūsi
a-kid-even not was-given that I my friends-of with rejoicing
 kar^tō. Paṇ thārō ō bētō, jakē thārō dhan-māl rādā-gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārag-mē khōy-diyō, jaka-rē āw^tā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jimaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē hētā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēlō hai. Ōr sō-kūi mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. Ō tērō bhāi mar-gayō-hō, jakō phērū
is, that thine-even is. This thy brother dead-gone-was, he again
 jīyō-hai; ōr gūm-gayō-hō, jakō phērū lābhō-hai; jak^tā rāji huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karaṇ chāhijē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पाँच क्रोड़ रुपैया देखिओ और सुण्यो । वीं राजा-गे मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ बुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलापर साहुकार-नै एसी फरमाई कि चार चीज रहे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि हे महीने-में चारों चीज हाजिर करयँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि हे महीने-में हाजिर न करूँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाशाँ-नै कानी-कानी कागज दीया कि किछाँ भाउ मिळै ऐ चारों चीज खरीद-कर भेज देओ गुमाशाँ बुरतरी ढूँड करी लाधी नहीं । गुमाशाँ उलटो जवाब संठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हाँ चीजाँ-नूँ जानै-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजा ले-लेयी । भंडो ढाको होयी ॥

तो साहुकार-गो लुगाई बोली था-नूँ काँई एसो फिकर है सेठ-जी सो न्हाँ-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गे किछाँ बताऊँ । लुगाई इठ पकड़-लीयो । हँ तो पूछाँ-ही रहयँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाशाँ कने लिखा-था । सो गुमाशाँ जवाब दे भेज्यो-है । चारों चीज न द्याँगा तो माल-धन सब राज ले-लेयी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई न्हारो धन ले-लेयी । ऐ चारों चीजाँ रहे न्हारे बाप कने ल्याई-थी । न्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशाँ । साहुकार एसी कही न्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में भरजी कर-देओ कि आप न्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशँ । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ईं ढाले चार बेर हरकारो गयो पर चार इकाँ आयो । पछे साहुकार-बची आई । हात-में एक थाळ ल्याई । एक दूध-गो कटोरो थाळ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बची तूँ न्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता न्हा-नै । वीं कछो अन्न-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बधे-ही बधे सो वोह ठुणा है । बधी-ही चकी-जाए । और

एक घटे न बधे सो कर्म-गी रखा है । और घटे और बधे सो वाह सृष्टि है । राजा पूछी येह तँ काँई कखो । बोली आप-री कचहरी-में बैठ्यो कोई गधो है कोई घोड़ो है कोई डाँगर है कि कोई ओ न कख्यो कि कोड़-पती-गे घर-सँ बीरवानी कचहरी-में किछ्वाँ भा सके । और आप बच्चो हो सो दूध पीओ । दूसराँ मालिक हो । हँ आप-नै कह नहीं सकती । म्हार पीहर-गी राजदाड-में पधारो । तो आप-नै बी डाँगर बतावे ।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vĩ ěk sāhukār kanē das pāch krōr rupaiyō
A king was. By him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vĩ rājā-gē man-mē ěsī-k āī ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ĩ-rā rupaiyā khōs^anā chāhijē. ěsī taj^{wij}-sũ
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnī chāhijē ki ĩ-hũ burō bī milūm na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vĩ rājā vĩ sāhukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ěsī phar^{māi} ki, 'chār chij mhē-nũ paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghatē-hī ghatē. Ēk badhē-hī badhē. Ēk
One verily decreases-verity decreases. One increases-verity increases. One
 ghatē na badhē. Ēk ghatē aur badhē.' Sāhukār ik^{rār}
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chārā chij hājir kar^{sũ}.'
was-made that, 'six months-in the-four things present I-will-make.'
 Vĩ-sũ rājā ik^{rār}-nāmā likh^{wā}-liyō ki, 'chhē mahinē-mē
him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karũ, tō mērē ghar^{māhi} jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik^{rār} likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu mijai, ai chārā chij kharīd-kar bhōj-dēo.'
'at-whatecer rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)werē-got not. By-the-agents
 ul^{tō} jawāb sēḥ-nai likh diyō ki, 'ihē kiyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chijā lādhi nahī, aur na kōi ithē inhā chijā-nū jānai-hai.
things are-got not, and not any-one here these things knows.'

Sāhukār-nai barō bhāri phikar hōyō, 'ab kāī jāb'tā karijē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?'

Dhan tō rājā lē-lēsi. Bhūḍō dhāḷō hōsi.
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāi bōli, 'thā-nū kāī ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō.' Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain.' The-banker to-say began,
 'lugāi-gē kihyā batāū?' Lugāi hath pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hi rah'sū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verity will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chij Bād'sāh māgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
 likhā-thā. Sō gumāstā jāwāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēsi.' Sāhukār'ni bōli ki, 'ā chijā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for

rāj kāī mhārō dhan lē-lēsi? Ai chārā chijā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā bug'chā-mē bādhō-ri
I my father from-near brought-had. My bundle-in tied
 paṛi hai. Rāj māg'sī, dē-dēsā.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant

ēsi kahi, 'mhā-nai ākhyā dikhāō.' Sāhukār'ni ēsi
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such

kahi ki, 'jāō thē rāj-mē ar'jī kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
 mhārā-sū kāī chijā māgi. Ēsi ēsi chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanō lādhi-jāwē."'
near are-obtained.'"

Rājā āp-rē man-mē ēsi bichāri ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed
 sōch-samajh bāt kahi-thī. Paṇ ēsi chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādhi-jāwē, tō lugāi bulāō.' Rājā sāhukār-gī lugāi-nai
are-got, then (your)-wife summon.' By-the-king the-merchant-of wife-for

har^akārō bulāwan bhējyō. Sāhukār^anī kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōi mut^ahar bādī bhēj-dōwē, tō hñ
'His-Majesty his-own some trustworthy female-slave may-send, then I
 bādī-nū dē-dēsū. Bādī rānī-nai dē-dēsī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
 Rānī rājā-nai dē-dēsī.' Rājā na mānī. ĩ
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār hēr har^akārō gayō, ar chār hōḷā ayō.
manner four times the-messenger went, and four times came(-back).
 Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō katōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās hī ahal-kārā-gē āgē, dūdh-gō hāt^akō rājā-jī-gē
before, and grass also the-officials-of before. milk-of dish His-Majesty-of
 āgē dhar-diyō. Rājā ēsī phar^amāi ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tū mbārī dharam-gī puttrī hai. Woh chīj pachhē dēō.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kāñ kiyō, yeh batā mhā-nai.' Wā kahyō,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah^alā āp-rī chīj lē-lēō. Pachhē batāñgī.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
 Āp pūchhō-thō ki, "ēk ghatē-hī ghatē." Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases." That
 tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-veryly
 badhē," sō woh trishnā hai. Badhī-hī chaḷī-jāc. Aur "ēk
increases," so that ambition is. Increasing-veryly it-goes-on. And "one
 ghatē na badhē," sō karm-gī rēkh hai. Aur "ghatē aur
decreases not increases," so fate-of line is. And "decreases and
 badhē," sō woh sṛishti hai.' Rājā pūchhī, 'yeh tāñ
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee
 kāñ karyō?' Bōli, 'āp-rī kachah^arī-mē baithyō kōi
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one
 gadhō hai, kōi ghōrō hai, kōi dāgar hai, ki kōi
ass is, some-one horse is, some-one bcast is, because by-any-one
 ō na kahyō ki, "krōṛ-patī-gē ghar-sū hīr^abānī kachah^arī-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, sō dūdh piō. Dūsṛā
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hū āp-nai kah nahī sak'tī. Mhārē pihār-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj-wār-mē padhārō. Tō āp-nai bī dāgar batāwē.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say. "why did Your Majesty ask *me* for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghaṭ"nī bhṛh"nī* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RĀJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD),

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-के दो बेटा छ। वाँ-मैं-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-मैं-सूँ जो बाँटो न्हारै बाँटै आवे सो मूँ-ने छो । वो आप-को धन वाँ-ने बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-में चळ्यो-गयो अर जँडे कुम्हीलाँ चालर आप-को । धन उड़ा-दीनू । जँ-ने सब-क्यूँ उड़ा-दीयाँ पाछे जँ देस-में एक बड़ो काळ पद्यो अर वो न्हे-गो कँगाळ । वो गयो अर जँ देस-का रैबाहाकाँ-मैं-सूँ एक जणा-के रैबा लग्यो । वो जँ-ने सूर चराबा-ने आप-का खेतों-में खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-नै राजी छो । जँ-ने कीई-ई आदमी को-देतो-नै । अब जँ-की अकल ठिकाँयै आई । जिद वो बोळ्यो अक न्हारा बाप-का नरा मँजूरों कने अतरो छै-क वै आप खा-ले अर और पाछो पटक-ले अर मैं भूकाँ मरूँ । मैं जठर्यूँ अर न्हारा बाप कने जाखूँ अर जँ-ने खैखूँ अक दादा-जी मैं पणमिसर-को पाप कखो-छै अर थाँके आगे पाप कखो-छै अर अब ई लायक कोने अक थाँ-को बेटो बाजूँ । मूँ-ने भी थाँ-का मँजूरों-में एक मँजूर राख-ल्यो । वो जळ्यो अर आप-का बाप कने आयो । जँ-ने दूर-सूँ आतो देख्यो-र बाप-ने दया आ-गई । वो भागर जँ-ने गलै लगायो अर जँ-सूँ हित कखो । बेटो बाप-ने खई दादा-जी मैं पणमिसर-को पाप कखो-छै अर थाँ-के आगे पाप कखो-छै अर अब मैं ई लायक कोने अक थाँ-को बेटो बाजूँ । पण बाप आप-का आदर्यों-ने खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर जँ-ने पैरावो । जँ-का हाताँ-में बीटी पैरावो अर पगाँ-में जूखाँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योँक यो न्हारो बेटो मर-गयो-छो जो और जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करवा लाग्या ॥

जँ-को बड़ो बेटो खेत-में छी । वो आयो अर घर-के कनेसीक पौँछो जिद नाचबो गाबो अर बजाबो सुख्यँ । वो आदम्याँ-में-सँ एक-ने बुलायो अर जँ-ने पूछी अक ये काँईं बाताँ अहे-छै । वो जँ-ने खई-क थारो भाई आयो छै । जी-सँ थारो बाप जीमण कखो-छै क्योँक जँ-कने वो नीकाँ भळाँ आ-गयो । वो रोस अहे-गयो अर माँई-ने को-गयो-ने । ई-सँ जँ-को बाप बाराँ-ने आयो अर जँ-ने मनायो । वो जुवाब देर आप-का बाप-ने खई-क देख योँ अतरा बरसाँ-सँ में थारी ठैळ करूँ-छूँ अर थारो खैबो कदेई को-नाख्यो-ने । तौ-बी तू मूँ-ने तो एक बकरा-को बइयो भी कदे को-दीनू-ने-क में म्हारा साती भायळाँ-ने लेर कुसी करतो । पण थारा ई बेटा-ने आताँ-ई जो थारो धन राँडाँ-में उड़ा-दीनू तू जँ-के-ताँईं जीमण कखो । वो जँ-ने खई बेटा तू सदा म्हारी साथ छै । ज्यो-क्यँ म्हारै कने छै सो थारो-ई छै । कुसी करबो अर राजी अहेबो अहेती बात-ई छी क्योँक यो थारो भाई मर-गयो छी सो फेर जीयायो अर गुम गयो छी सो लाद्यायो-छै ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-kai dō bētā chhā. Wā-māi-sū chhōṭ^okyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādū-jī, dhan-māi-sū jō bāṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 hāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.

Thōrā-ī dinā pāohhai chhōṭ^okyō bētō sab sōr-samēṭar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-māi chaḷyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan uṛā-dinū. Ū-nai sab-kyū uṛā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-māi ēk baṛō kāḷ paryō, ar wō whai-gō kāgāḷ. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhāḷā-māi-sū ēk jaṇā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-māi khinātō. Sūr jō pāt^orā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-chhā wā-sū wō āp-kō pēt bhar^obā-nai rāji chhō.
eating-were them-from he his-own belly filling-for pleased was.

Ū-nai kōi-ī ād^omī kō-dētō-nai. Ab ū-kī akkal ṭhikāṇai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō hōlyō ak, 'mhārā, bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 atrō chhai^ok wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 māi bhūkā marū. Māi ūṭh^osyū ar mhārā bāp-kanai jāsyū,
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Paṇ'mēsar-kō pāp
and him-to I-will-say that, "O-father, by-me God-of sin
 karyō-chhai, ar thã-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of before sin done-has-been, and now this
 layak kōnai ak thã-kō bēto bājũ. Mũ-nai bhī thã-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrã-maĩ ēk mājūr rākh-lyō." ' Wō ũthyō ar āp-kā
labourers-among one labourer keep." ' He arose and his-own
 hāp-kanai āyō. ũ-nai dūr-sũ āto dōkhyō-'r hāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gai. Wō bhāgar ũ-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bēto bāp-nai khai, 'dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, "O-father,
 maĩ Paṇ'mēsar-kō pāp karyō-chhai, ar thã-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ layak kōnai ak thã-kō bēto
done-has-been, and now I this worthy (am-)not that your son
 bājũ.' Paṇ bāp āp-kā ād'myã-nai khai-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 'chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātã-maĩ
'good-than good clothes bring and him-to clothe; his hands-on
 bīṭi pairāwō, ar pagã-maĩ jūtyã pairāwō. Ar āpã
a-ring place, and feet-on shoes put. And let-us-all
 khãwã pīwã ar kusī karã; kyōk yō mhārō bēto mar-gayō-
eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādī-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusī karãbā laggyā.
they merriment to-make began.

ũ-kō harō bēto khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 paũchhyō, jid nāch'bhō gābō ar bajābō sunyũ. Wō ād'myã-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhī ak, 'yē kãĩ bātã
among-from one-to called and him-to asked that, 'these what things
 whai-chhai?' Wō ũ-nai khai-'k, 'thārō bhāī āyō-chhai,
'are-being-done?' He him-to said-that, 'thy brother come-is,
 jī-sũ thārō bāp jīman karyō-chhai; kyōk ũ-kanai wō nīkã-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhalã ā-gayō.' Wō rōs whai-gayō, ar mãĩ-nai kō-gayō-nai. ĩ-sũ
sound came.' He angry became, and within went-not. This-for

ũ-kō bāp hārā̃-nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā̃ at'rā barsā̃-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū māi thārī thaiḷ karū-ohhū, ar thārō khaiḷ kadē-i kō-nākhyō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bi tū mū̃-nai tō ēk bak'rā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k māi mhārā sāti-bhāy'ḷā̃-nai lēr kusi
gavest-not-that I my companions-and-friends having-taken merriment
 kar'tō; paṇ thārā ī bētā-nai ātā̃-ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rādā̃-māi urā-dinū tū ũ-kai-tāi jīmaṇ karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bētā, tū sadā mhārī sāth chhai; jyō-kyū̃ mhārī-kanai
said, 'son, thou always me with art; whatever me-near
 chhai sō thārō-i chhai. Kusī kar'bō ar rāji whaiḷō
is that thine-alone is. Merriment to-make and pleased to-be
 whaitī bāt-i chhī; kyōk yō thārō bhāi mar-gayō-
becoming (proper-)thing-nerily was; because this thy brother dead-
 chhō, sō phēr jiy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छे । अर जँ-के दो बेटा छे । भगवान-की असी मरजी हुईस वो राजा बेटा बाळक छे जिदी मर-गयो । मरती भगत आप-का छोटा भाई-ने बुलार आप-का दोन्युँ बाळका-की अर आप-की राणी-की मरम ऊ-ने घाल गयो अर या खै-गयो अक ये दोन्युँ काम-काज-में ने समजै जित्ते काम-काज राज-को तू करबो करजे । अर ये स्थाना समजणा छै-जाय जिद याँ-को राज-पाट याँ-ने समका-दीजे । सो राजा-ने मख्याँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलाँकुल यो-ई मालिक छै-गो । थोड़ा-सा दिनाँ पाछैयो आप-का मन-में बिचारी-अस ये दोन्युँ भतीजा बड़ा छै-जायला तो राज-पाट आपणा हात-सँ खुस-जायलो । जे छै तो याँ-ने पैली-ई मरा-नँखावा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-ने बुलायो अर जँ-ने लालच देर या खई-अस, तू याँ दोन्युँ छोराँ-ने मार-नाँख । नाई हामरु तो भर-लीनी पण मन-में घणू-ई पिस्तावे । अर जँ काका-का कँबा-सँ भौर-का राख करार वाँ दोन्याँ-की सँवार करबा-ने रणवास-में गयो । वे दोन्युँ भाई सँवार करावा-ने आया । जिद नाई राख पेटी-में-सँ काड़र मेख्या अर रोबा लाग गयो जिद राँणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-में ये बी राजा छै-जायला । नेवगी बोळ्यो म्हराज में ईँ बात-सँ कोनै रोजँ । में श्रीरी बात-सँ रोजँ-छूँ । राँणी पूछी-स वा काँईँ बात छे जाँ-सँ तू रोवै-छै । नेवगी खई अक म्हराज याँ कँवराँ-का काका-जी मूँ-ने याँ दोन्याँ-ने मारबा-कै-ताँईँ भौर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-ने मार-नाँख । सो म्हराज मूँ-सँ तो माखा की-जाय-ने । म्हरै तो ये-ई राजा छै । सो में ईँ बात-सँ रोजँ-छूँ । राँणी खवास-ने तो पाँच म्हरै देर बिदा-कर-दीयो अर आप बिचारी-अस अब एँडे रैबा-को धरम कोनै । जे छै तो याँ दोन्याँ-ने लेर कौड़ी-ने चक्री चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek rājā chhō. Ar ũ-kai dō bētā chhā. Bhag^wān-kī asī
One king was. And him-to two sons were. God-of such
 mar^ji huī-'s wō rājā bētā bālak chhā jidī mar-gayō. Mar^ti
will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyũ bā^lkā-kī
time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rāñī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyũ kām-kāj-maī nai sam^jai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^bō-kar^jē. Ar yē syāñā samājⁿā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^lā-dijē.' Sō rājā-nai maryā pāchhai
then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-maī bichāri-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyũ bhatijā barā whai-jāy-lā, tō rāj-pāt āpⁿā hāt-sũ
'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai paili-i marā-nākhābā-kō
will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyũ chhōrā-nai mār-nākh.' Nāi hāma^l tō bhar-linī,
'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 paṇ man-maī ghañū-ī pistāwai. Ar ũ kākā-kā kaibā-sũ jhair-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wã dōnyã-kī sãwār kar^abã-nai raṇ^awãs-mãĩ
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyũ bhãĩ sãwār karãbã-nai ãyã. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nãĩ rāchh pēṭi-mãĩ-sũ kãrar mēlyã ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbã lãg-gayō, jid rãṇĩ khãĩ, ‘arai bhãĩ Khawãs,¹ tũ
to-weep he-began, then the-queen-by it-was-said, ‘O brother Barber, thou
 kyõ rōwai-chhai? Rãjã-jĩ mar-gayã, tũ paryã-mar-jãwō. Nãrãṇ kãrĩ,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tũ thõrã-sã dinã-mãĩ yē bĩ rãjã whai-jãy-lã.’ Nēw^agĩ bõlyõ,
then a-very-few days-in these also king will-become.’ The-servant spoke,
 ‘Mhãrãj, mãĩ ãĩ bãt-sũ kō-nai rõũ. Mãĩ aur-ĩ bãt-sũ
‘Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rõũ-chhũ.’ Rãṇĩ pũchhĩ-’s, ‘wã kãĩ bãt chhai jĩ-sũ
am-weeping.’ By-the-Queen it-was-asked-by-her, ‘that what thing is which-from
 tũ rōwai-chhai?’ Nēw^agĩ khãĩ ak, ‘Mhãrãj, yã
thou dost-weep?’ By-the-servant it-was-said that, ‘Your-Majesty, these
 kãwarã-kã kãkã-jĩ mũ-nai yã dōnyã-nai mãr^abã-kai-tãĩ jhair-kã rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinã-chhai, ar yã khãĩ-chhai-’k, “tũ yã dōnyã-nai mãr-nãkh.”
have-been-given, and this has-been-said-that, “thou these two-to kill-cast.”
 Sõ, Mhãrãj, mũ-sũ tũ mãryã kō-jãy-nai. Mhãrai tũ yē-ĩ
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verity
 rãjã chhai. Sõ mãĩ ãĩ bãt-sũ rõũ-chhũ.’ Rãṇĩ khawãs-nai tũ
king are. So I this thing-from am-weeping.’ By-the-queen the-barber-to thou
 pãch mhaur dēr bidã-kar-diyõ, ar ãp bichãrĩ-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, ‘ab aĩḍai raibã-kõ dharam kō-nai. Jai whai, tũ yã
by-her, ‘now here living-of propriety (is-)not. If it-may-be, then these
 dōnyã-nai lēr kaurĩ-nai chaṭi-chãlũ.’
two having-taken somewhere-to let-me-depart.’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, ‘as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.’ So after the king’s death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *khawãs* or *khuwãs* (خرامس), a confidential servant, is employed in JaipurĪ to mean ‘barber.’

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I *can't* do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĪRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rajputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thūrō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bā*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kuṇ*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaī*.

Jaṇā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār^atū*, one who strikes. The futuro takes *gō*, as in *mārū^ñ-gō*, I will strike. We may note the irregular causal verb, *pāy^abō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀṬĪ).

JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी ह्यो सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो । जद सात बरस तांणी मे कोन्ही बरख्यो जको देस हुतळ फुतळ ह्यै-गयो । काळ पड़ गयो । जद कौवाळा कही-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो-अस । हिरणाँ-की डार ह्यै जी-में किसतूखो हिरण ह्यै । बी-कै सीगड़ी-कै मे बाँदियो । जको बी हिरण-नै मारो जद थारा राज-में मे बरसै । सो राजा ह्यैघाँ घोड़ो लेर हिरणाँ-की गैल दिया-ह्यै । सो घोड़ा थागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चळ्या-गया । सो हिरण थाकर जवो रै-गयो । जणाँ राजा हिरण-नै मार-गयो । सो सात बरस-को आसूदो ह्यो सो मूसळ धार मे अर पड़ो । सो राजा मे-को माखो घोड़ा-का हॉना-कै चिप-गयो । थाक्योड़ो तो ह्यो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की ठाँणी ह्यो । सो मिनखाँ-की बोली सुणर घोड़ो बी हीर-की ठाँणी कनै अर खड़ो रण्यो अर हीँख्यो । जणाँ हीर कही रै घोड़ो सो काँई हीँख्यो । वाराँ-नै देख्वाँ । काँवाड़ खोकर देखो । सो दो अर जणाँ अर देखै तो घोड़ा-का हॉना-कै एक मानवी चिप-रण्यो-ह्यै । सो बी-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बी-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात-को बी-कै निवाँच बापख्यो । सो बी खाबा-नै माँग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुंवार हुयोर वो जख्यो-ई । जणाँ तन्ना ह्यै सबी पूख्यो । तू कुण ह्यै । खटे को ह्यै । खटे पायो ह्यै । जणाँ बी खयो सिंदी-को तो में राजा ह्यै । फूलजी भाटी मेरो नाँव ह्यै ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phūl-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-maī Mēr^atā-kā
Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 piṇḍatā mē bāḍiyō. Jad sāt baras tāṇī mē kōnyai bar^asyō,
by-pandits ruin was-tied-up. Then seven years during rain not rained,
 jakō dēs huta|phuta| whai-gayō, kā| paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Ther
 kaibālā kabī-as, 'thā-kai tō Sindī-kā rāj-maī
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēr^atā-kā piṇḍatā mē bāḍiyō-as. Hir^aṇā-kī dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-maī kis^tūryō hiraṇ chhai. Bī-kai sīg^aṛī-kai mē bāḍiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-maī mē bar^asai.' Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjārū ghōṛō lōr hir^aṇā-kī gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg^atā-gayā, jō ghōṛā raitā-gayā ar hiraṇ lī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis^tūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōī saik^aṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayō. Jauṇā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsa| dhār mē ār paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō māryō ghōṛā-kā lāṇā-kai chip-gayō. Thākryō-ṛō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-i rājā. Sō rājā-nai surat naī, ar ghōrā-nai
was-verity the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māī ēk, hīr-kī ḍbāñī chhī. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
 min^hkhā-kī bōli sunar ghōrō bī hīr-kī ḍhāñī kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 kharō rahyō ar hīsyō. Janā hīr kahī, 'rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāī hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.'
that what neighed? outside-to let-us-see. The-door having-opened see.'
 Sō dō chyār janā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^bī chip-rahyo-chhai. Sō bī-nai utār māī-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dānū dē-diyō. Bī-nai suwān-diyō. Rūi-māī
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 ḍap^tar suwān-diyō. Sō ādēk rāt-kō bī-kai niwāch bāp^ryo.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō hī khābā-nai māgyō. Sō jāt-kī bēṭi āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō-'r bō uṭhyō-i. Janā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, 'tū kuṇ chhai? Khaṭē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Janā bī khayō, 'Sindī-kō tō māī
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhī. Phul-ji Bhāṭi mērō nāw chhai.'
king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain
 in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined,
 and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits
 of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-
 deer. They have tied the rain to its horn. So you must kill that musk-deer, and
 then rain will fall in your kingdom.' So the King took thousands of horses and pursued
 the herd of deer. All the horses became tired, and they and the herd of deer stopped
 running. Only the musk deer went on for some hundreds of leagues pursued by the
 King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀṬHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yã*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wã*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bãnyũ* (not *bãnyã-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitã-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaĩ* (not *khaĩ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jāṇũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lĩ*, it will be sold; *bachãrĩ*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhũṭabō*, to be rid off; and *jad* for *jid*, then. There is the usual disaspiration in *ādĩ*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kui bārai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Ḍāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in gender with the object. Thus, *bãnyũ āp-kĩ lugãr-nai jagãrĩ* (not *jagãyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagãrĩ* is put in the feminine to agree with *lugãrĩ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँण्यँ छो । रात-की भगत दोन्हँ लोग लुगाई घर-में सूता छ। आदी रात गियाँ एक चोर आर घर-में बड़-गयो । ऊँ भगत-में बाँण्यँ-ने नीद-सँ चेत हो-गयो । बाँण्यँ-ने चोर-को ठीक पड़-गयो । जद बाँण्यँ आप-की लुगाई-ने जगाई । जद लुगाई-ने कई आज सेठाँ-के दसावराँ-सँ चीठ्याँ लागी छै । सो राई भोत मैंगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-ने नीकाँ जाबता-सँ मेळ-दे । जद लुगाई कई राई-का पाता बारकी तबारी-का खूणाँ-में पड़ा-छै । तड़कै-ई नीकाँ मेळ-देख्यँ । चोर आ बात सुणर मन-में बचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोट बाँदर ले-गियो । बाँण्यँ देखी ओर माल-सँ बच्यो । राई ले-गयो । माल-सँ पंड-कृत्यो । जद दन जग्याँ-ई वो चोर राई-की भोकी भरर बेचबा-ने बजार-में खायो । तो बजार-का पीसा-की टाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँण्यँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँण्यँ-के तो फेर बीं चालर चोरी करणी । मीनँ बीस दन बीच-में देर फेरूँ बीं-ई बाँण्यँ-के चोरी करबा चक्यो-गियो । रात-की भगत फेर बाँण्यँ जाग्यो । चोर बाँण्यँ-को धन माल सारी एक गाँठड़ी-में बाँदर हाँ-ने कर लियो । जद बाँण्यँ देखी अक हेको करख्यँ तो न जाणाँ चोर म-ने मार नाखसी । अर हेको नै कख्यो तो धन ले-जासी । जद बाँण्यँ आप-की लुगाई-ने जगाई । चोर एक बखारी-पर जार चड-भ्यो । बखारी-में जा बैठ्यो । जद बाँण्यँ दीवो जोयो अर लुगाई-ने कई में तो गंगा-जी जाख्यँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्यार हुयो । जद लुगाई बोली ओ भगत गंगा-जी जाबा-को काँई । दब्रूग्याँ-ई चक्या-जाज्यो । ऐ समाँचार चोर बैठ्यो२ सुणे । जद बा लुगाई आप-के घर-के बारे आर आड़ोसी-पाड़ोस्याँ-ने जगाया । न्हारो घर-को धणी गंगा-जी जाय-छै बार ई भगत सो ये चालर समझा-द्यो के दब्रूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँण्यँ-का घर-में भेका हो-ग्या अर सारा जणाँ बीं बाँण्यँ-ने समझायो बार तो रात छै । दब्रूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँण्यँ कई ये जाणँ में तो थाँ-को कियो, [मान जाख्यँ । पण ओ चोर गाँठ बाँध्याँ बैठ्यो । न्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँण्यँ करर चोर-ने पकड़ा-दियो ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀTHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk bānyū chhō. Rāt-kī bhagat dōnyū lōg lugāi ghar-māi
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-chhā. Ādi rāt giyā ēk chōr ār ghar-māi
asleep-were. Half night on-having-gone a thief having-come house-in
 bar-gayō. Ū bhagat-māi bānyā-nai nīd-sū chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awaking became.
 Bānyā-nai chōr-kō thik par-gyō. Jad bānyū
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāi-nai jagāi. Jad lugāi-nai kaī, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sōthā-kai dasāwarā-sū chithyā lāgi-chhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 māigi hō-li, tar^hkai ripyā barābar bakai-li. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jāb^htā-sū mēl-dē.' Jad lugāi kaī, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bār^hli tabāri-kā khūñā-māi paryā-chhai. Tar^hkai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyū.' Chōr ā bāt suṇar man-māi bachārī,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-māi-sū bādar lē-chālō; ōr chij-sū kāi
'mustard vessels-in-from having-packed-up take-away; other thing-from what
 kām chhai?' Jad hō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bānyū dēkhī, 'ōr māl-sū
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sū paṇ^h-chhūtyō.'
he-escaped; mustard he-took-away, goods-from he-was-rid.'
 Jad dan ūgyā-ī hō chōr rāi-kī jhōli bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch^hbā-nai bajār-māi ly-āyō. Tō bajār-kā piśā-kī dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū māgī. Jad chōr man-maī sam^hjhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 ‘bānyū chālākī karar āp-kā ghar-kō dhan bachā-liyō.
‘by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Paṇ bī bānyā-kai tō phēr bī chālar chōrī kar^aṇī.’
But that shopkeeper-in-of verily again also having-gone theft I-will-do.’
 Mīnū his dan bih-maī dēr phēr-ū bī-ī
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar^abā chalyō-giyō. Rāt-kī bagut phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyū jāgyō. Chōr bānyā-kō dhan māl sūrō ōk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāṭh^ari-maī bādar hā-nai kar-liyō. Jad bānyū
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, ‘hēlō kar^asyū, tō na jāṇā chōr ma-nai
was-seen that, ‘noise I-will-make, then not we-know the-thief me
 mār-nākh^asi, ar hēlō nai karyō, tō dhan lē-jāsī.’
will-murder, and noise not was-made, then wealth he-will-take-away.’
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhāri-par jār chaḍ-gyō, bakhāri-maī jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyū dīwō jōyō, ar lugāi-nai kai, ‘maī
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, ‘I
 tō Gaṅgā-jī jāsyū.’ Ēk chhōṭī-sī gāṭh-maī kap^arā-lattā bādar
verily Ganges will-go.’ A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōli, ‘ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, ‘this time Ganges going-of
 kāi? Dannūgyāī chalyā-jājyō.’ Ai sanāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.’ These words the-thief scated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ār
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsi-pārōsyā-nai jagāyā. ‘Mhārō ghar-kō dhaṇi Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. ‘My house-of lord Ganges is-going,
 bār ī bhagat. Sō thē chālar sam^hjhā-dyō kai, “dannūgyāī
now at-this time. So you having-come remonstrate that, “at-daybreak
 chalyō-jājē.”’ Jad das bis ād^amī bānyā-kā ghar-maī bhēḷā
please-depart.”’ Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jāṇā bī bānyā-nai sam^hjhāyō, ‘bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, ‘now,
 tō, rāt chhai, dannūgyāī thāri khusi chhai tō chalyō-jājē.’
indeed, night is, at-daybreak thy wish is then please-depart.’

Jad bō bāṅyū̃ kaī, 'thē jāṅū̃ maī tō thā̃-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
mān-jāsyū̃; paṅ ṃ chōr gāth bādyā̃ baithyō, mhārā sag'la
will-heed; but this thief bundle on-being-tied is-seated, my entire
ghar-kī ṃ kīyā̃ rai-lō?' Asī chālākī bāṅyū̃ karar
house-of he how will-remain?' Such trick by-the-shopkeeper having-done
chōr-nai pak'rā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāthairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	<u>182,133</u>

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kuṇ*, who? has an oblique form *kuṇī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दक्षी देखबा गियो जाट घोड़ी पर चडर । कोई दनाँ-में कोस तीनिक उडे पूँछो । रात पड़-गी । उडे-ई रै-ग्यो । भाग-फाटीर जख्यो दक्षी-कै गैले लाग-ग्यो । कामिक री दक्षी अर उडो-सूँ दक्षी केनी-सूँ बाँख्यँ मऊ-ग्यो । सो बाँख्यँ-कै या पणवरत सो कोई बोल-ले दक्षुग्याँ पैली तो लँ-कै बैम पड़-जाय । सो कोई-सूँ बोलै कोनै । जँ बगत-का सो यो जाट चालतो-ई माजन-नै कियो कै राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताँईँ जाट तो घोड़ी-सूँ उतरर जूताँ-सूँ कूटतो गियो अर यो गाऊ काष्याँ गियो । जद दक्षी-कै दख्खे जाताँ जाताँ दन आँथ ग्यो । उडे सपाईँ बोख्यो क्यो लड़ो-छो रै । जद बाँख्यँ बोख्यो मा-लै जूत्याँ-की पड़ी । जन्ती खाँ-जी थाँ-कै पड़े तो का-जाणाँ काँईँ व्हे । जद मीयाँ बोख्यो म्हारै क्यो पड़े । थारै-ईँ पड़े । जद मीयाँ बोख्यो ये लड़ता लड़ता अब कडे जाख्यो । जद बाँख्यँ बोख्यो मारा कोटवाळी-में ले-जाख्यँ । जद मीयाँ बोख्यो कोटवाळी-में तो मत जावो । अर वा भव्यारी छे जी-कै तो जाट-नै कै-दे तूँ जा अर तूँ थारै घराँ चख्यो-जा अर दक्षुग्याँईँ भव्यारी-का-सूँ जाट-नै पकड़ ख्याजे । अर जँ बगत-का-ईँ कोटवाळी-में ले-जाजे सो न्याव हो-जासी । अर अवार ये कोटवाळी-में जाख्यो तो दोन्याँ-नै-ईँ बैठा-देसी अर न्याव दक्षुग्याँ होसी । जद जाट तो भव्यारी-कै चख्यो-गियो अर बाँख्यँ बाँख्याँ-कै घराँ चख्यो-गियो । भव्यारी रात-की बगत जाट-नै रोख्यो चोखी खुवाई । रात-की रात तो रोख्यो खार सो-गियो । दन जख्यो अर बाँख्यँ आयो घराँ-सँ । चाल ऊठ कोटवाळी-में चालाँ

जद की रोटी खार चालस्यौं । बेठ-ग्यो बाँण्यँ । ईं रोटी खा-ली दारू पी-लियो । नसो घसू
 हो गियो । भय्यारी-ने बुराई । थारा दो बगत रोटी-का काँई दाम हुआ । भय्यारी बांली कौ असी
 चीज दरावो जँमर ताँई याद राखँ । जद जाट देखी जँमर याद रैबा जसी काँई थौं । जद जाट
 पचास रप्या काडर दीना । पछा पटक-दिया भय्यारी । भूँ-ने तो असी चीज थो जँमर-ई याद
 राखँ । जद रीस आई जाट-ने पकड़ा ई-ने भय्यारी-ने नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dēkh^{hā} giyō Jāt ghōrī-par chadar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maī kōs tīnēk uḍai pūchhyō. Rāt paṛ-gī uḍai-i rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phāṭir ūṭhyō Dalli-kai gailai lāg-gyō. Kōsēk rī
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dalli ar uḍ-i-sū Dalli kēni-sū bānyū naḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this now-(was) (that-)if any-one should-speak(-to-him)
 dannūgyā paili tō ū-kai baim paṛ-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^{to}-i mājan-nai
he-speaks nol. (At-)that time then by-this Jāt going-even the-merchant-to
 kiyō kai, 'Rām Rām.' Jad ī gāl kāḍī. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-ki dinī. Jad kōs tāī Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kūṭ^{to} giyō, ar yō gāl kāḍyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dalli-kai darūjai jāṭ jāṭ dan āth-gyō. Uḍai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō larō-chhō rai?' Jad bānyū bōlyō, 'mā-lai jutyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 ki paṛi; jattī, Khā-jī, thā-kai paṛai, tō
of-(beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
 kā-jāṇā kāī whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 paṛai; thārai-ī paṛai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

lar^{ta} lar^{ta} ab kaḍai jāsyō ? ' Jad bānyū bōlyō, 'mārā,
quarrelling quarrelling now where will-go ? ' Then the-shopkeeper said, 'maharāj,
 kōṭ^{wāli}-maī lē-jāsyū.' Jad mīyā bōlyō, 'kōṭ^{wāli}-maī
police-court-into I-shall-take-(him). ' Then the-Musalmān said, 'police-court-into
 tō mat jāwō, ar wā bhatyāri chhai, Jī-kai tō Jāt-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to
 kai-dē, "tū jā," ar tū thārai gharā chalyō-jā; ar dannūgyā-ī
tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyāri-kā-sū Jāt-nai pakar-lyājō. Ar ū-bagat-kā-ī
the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even
 kōṭ^{wāli}-maī lē-jājē, sō nyāw ho-jāsi. Ar abār thē
police-court-into take-away, then justice will-be-done. And now you
 kōṭ^{wāli}-maī jāsyō tō dōnyā-nai-ī baiṭhā-dēsī, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī.' Jad Jāt tō bhatyāri-kai chalyō-giyō;
at-day-break will-be-done. ' Then the-Jāt on-his-part the-innkeeper-to went;
 ar bānyū bānyā-kai gharā chalyō-giyō. Bhatyāri
and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāt-nai rōtyā chōkhī khuwāi. Rāt-kī-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat. At-night then
 rōtyā khār sō-giyō. Dan ūgyō ar bānyū
bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūṭh kōṭ^{wāli}-maī chālā.' Jad kī,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōṭī khār chāl^{syā}.' Baiṭh-gyō bānyū. Ī rōṭī
'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-lī, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyāri-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāi, 'thārā dō bagat rōṭī-kā kāī dām huyā ?' Bhatyāri
it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōli kai, 'asī chīj darāwō ūmar-tāī yād rākhū.'
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāt dēkhī, 'ūmar yād raibā jasī
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ?' Jad Jāt pachās rāpyā kādar
what shall-we-give ?' Then by-the-Jāt fifty rupees having-taken-out
 dinā. Pāchhā paṭak-diyā bhatyāri. 'Mū-nai tō
were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed
 asī chīj dyō ūmar-ī yād rākhū.' Jad ris āi
such a-thing give for-lifetime-verity memory I-may-keep.' Then anger came
 Jāt-nai, pakar ī-nai bhatyāri-nai nāk kāṭ-liyō.
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

JAIPURĪ (KISHANGARĪHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhairā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarḥī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	. . . . .	93,000
Ajmore	. . . . .	23,700
		TOTAL . 116,700

Kishangarḥī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwarī.

The following are the only peculiarities of Kishangarḥī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. 'Thou' is *tū*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARĪHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर जँ-का घर-में जँ दिन एक पावणो आयो । अ सारा रोबा लाग्या । जद ओ पूछी थे कबू रोवी-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बार्द-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की बारी छै । सो ओ जठै जासी । जद ओ खई तू रोवे मत । थारा बेटा-की बदली हूँ जाजँ-लो । रात नीताँ-ई बो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकी-ई जद भंगण भुआरवा-नै गई तो बार्द-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बार्द-नै जँ-नै परजा-दी ओर आधो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēṭi-māi bhūt ātō-chhō. Or ěk ād^mi
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bāri bādh-dī-chhī. Bāri-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ēk din ěk khumār-kā bētā-kī bāri chhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-māi ũ din ek pāwⁿō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōli, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ěk-hī bētō chhai; or ũ rājā-kī bāi-māi bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjinā ěk ād^mi khāwai-chhai. Sō āj mārā bētā-kī bāri
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ũthai jāsi.' Jad ō khai, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bētā-kī bad^li hū jāū-lō.' Rāt hōtā-ũ bō
do-not. Thy son-of instead I will-go.' Night as-soon-as-became he
 gayō. Or āg-par ěk dawāi rakh^{tā}-ī bhūt bhāgō.
went. And first-on a-certain medicine on-putting-just the-devil ran-away.
 Tad^{kai}-ī jad bhāṅṅ bhuār^{bā}-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhāṅṅ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khai. Rājā har^{kārō} bhēj khumār-nai pak^{rā}
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khai, 'rāt-nai thārā bētā-kī bāri chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāi karō?' Khumār khai, 'mārāj, mārai ěk pāwⁿō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-chhai, jīn-nai khanāyō-chhō.' Rājā ũn-nai bulāyō or sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

hagīgat pūchhī. Ōr bāi-nai ũ-nai par'nā di, ōr ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given, and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
	TOTAL . . . 71,575

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhā̃*, as well as *mã* and the pronoun of the second person is *tã*, as well as *tū*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । यां दोन्यां-के भायैकाचारो छो । दन-में तो आप-के चावै जठे चैजो कख्याबां करे अर रात-नें दोन्यूं सांमल हो-जावै । कागको तो ऊपर रौखड़ा-पर बैठ जावै अर हरण रौखड़ा-के नीचे बैठ जावै । यां दोन्यां-के ज्यास अस्यो घणु जो कई दन बटीत हो-गीया । एक दन स्याऊ-के अर हरण-के मकाप कठै-ई हुयो । जद स्याऊ या बच्चारर बोख्यो-अस यो हरण मोटो छै । ई-सूं भायैकाचारो करर कठै-न-कठे ई-ने फंद-में फसार मरा-नखांवां । जद ई-ने बोख्यो-अस आ-रे हरण आपां भी भायैका मंड-जावां । जद हरण बोख्यो के कागको अर मै भायैको मंड-रयो-छूं । अर तू कैए-छै आपां मंड-जावां । तो हूं तो म्हारा भायैका कागका-नें पूछां बना तै-सूं भायैको नै मंड । जद स्याऊ बोख्यो-अस तू थारा भायैका-नें काल बूजजे । मै थारे गोडे आज-छूं । आपां भायैका मंडां-ला । जद हरण आंथण-का ऊ-ई रौखड़ा नीचे कागका-नें बूजी की रे भायैका म्हां-नें आज स्याऊ मक्यो छो । जो जं या की-स आपां भायैका मंड-जावां । जो तू कै तो मंडां अर तू कै तो नै मंडां । जद कागको बोख्यो-अस म्हारो कौबो मानै-छै तो तू स्याऊ-सूं भायैको मत मंडै । कोई दन स्याऊ त-नें कठै-न-कठे दगो करर फंद-में फसा दे-गो । जद फेर दूसरे दन ऊ स्याऊर हरण मक्यो । तो कै आज तो तू थारा भायैका-नै बूज्यायो । अब आपां दोन्यूं भायैका मंडां । जद हरण बोख्यो अरे भाई स्याऊ म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याऊ बोख्यो-अस आपां तो मंडस्यां । जद स्याऊ बी आंथण-का जं-की लार-लार ऊ-ई रौखड़ा नीचे गीयो जठे कागको-र हरण बैठे-छा । जद हरण कागका-नें फेर बूजी कै यो तो मानै कोने । भायैको मंडबा बै-ई आ-ग्यो । जद कागको बोख्यो तू म्हारी मानै-छै तो ई-सूं भायैको मत मंडै । स्याऊ-की जात दगाबाज छै । दगो करर त-नें कोई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kāg^lō chhō, ar ēk haraṇ chhō. Yā dōnyā-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyailāchārō chhō. Dan-māi tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jathai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai. Kāg^lō tō ūpar rōkh^rā-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh^rā-kai nīohai baiṭh-jāwai. Yā dōnyā-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghaṇū jō kēi dan badit-hō-giyā. Ēk dan syāḷ-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai malāp kaṭhai-i huyō; jad syāḷ yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyārār hōlyō-ās, ‘yō haraṇ mōtō chhai; ī-sū bhāyailāchārō karar
thinking said-about-him, ‘this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ī-nai phād-māi phasār marā-nakhāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.’
 Jad ī-nai hōlyō-ās, ‘ā-rai haraṇ, āpā bhī bhāyailā
Then him-to he-said-to-him, ‘come-O deer, (let-)us also friends
 māḍ-jāwā.’ Jad haraṇ hōlyō kai, ‘kāg^lō ar māi
begin (i.e. become)’. Then the-deer said that, ‘a-crow and I
 bhāyailō māḍ-rayō-chhū, ar tū kai-i-chhai, “āpā māḍ-jāwā.”
friends are-already-become, and thou sayest, “(let-)us become(-friends.)”
 Tō mhū tō mhārā bhāyailā kāg^lā-nai pūchhyā banā tai-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyailō nai māḍū.’ Jad syāḷ hōlyō-ās, ‘tū thārā
friend not may-become.’ Then the-jackal said-to-him, ‘thou thy
 bhāyailā-nai kāl būjē; māi thārāi gōḍai āū-chhū, āpā bhāyailā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

māḍḍā-lā.' Jad haraṇ āṭhaṇ-kā ū-ī rōkh'ṛā nīchai
shall-become.' *Then* *by-the-deer* *sunset-at* *the-same* *tree* *under*

kāg'ḷā-nai būji kī, 'rai bhāyaiḷā, mḥā-nai āj syāḷ
the-crow-to *it-was-asked* *that,* *'O friend,* *me-to* *to-day* *a-jackal*

maḷyō-ḥhō; jō ũ yā kī-'s, "āpā bhāyaiḷā māḍ-jāwā."
met-was; *so* *by-him* *this was-said-by-him,* *"let-us friends* *become."*

Jō tū kai, tō māḍḍā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not

, māḍḍā.' Jad kāg'ḷō bōlyō-as, 'mhārō kaibō māṅnai-ḥhai,
we-will-become.' *Then the-crow said-to-him,* *'my saying (if)-thou-obey,*

tō tū syāḷ-sū bhāyaiḷō mat māḍḍai. Kōi dan syāḷ
then thou the-jackal-with friend do-not become. Some day the-jackal

ta-nai kaṭhai-n-kaṭhai dagō karar phāḍ-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'

Jad phēr dūs'rai dan ū syāḷ-ar haraṇ maḷyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,

'āj tō tū thārā bhāyaiḷā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us

dōnyū bhāyaiḷā māḍḍā.' Jad haraṇ bōlyō, 'a-rai bhāi syāḷ,
both friends become.' *Then the-deer said,* *'O brother jackal,*

mhārō bhāyaiḷō tō naṭ-gyō-as, "tū bhāyaiḷō mat māḍḍai."
my friend indeed refused-to-it, "thou friend do-not become."

Jad syāḷ bōlyō-as, 'āpā tō māḍ'syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' *Then*

syāḷ bī āṭhaṇ-kā ũ-kī lār-lār ũ-ī rōkh'ṛā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath

giyō jathai kāg'ḷō-'r haraṇ baiṭhai-ḥhā. Jad haraṇ kāg'ḷū-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to

phēr būji kai, 'yō-tō māṅnai kōnai; bhāyaiḷō māḍ'bā bai-ī
again asked that, 'this-indeed yields not; friend becoming for

ā-gyō.' Jad kāg'ḷō bōlyō, 'tū mhārī māṅnai-ḥhai tō ī-sū
has-come.' *Then the-crow said,* *'(if)-thou me obey-dost then him-with*

bhāyaiḷō mat māḍḍai. Syāḷ-kī jāt dagābāj ḥhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception

karar ta-nai kōi dan marā-ghalāsi.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	133,989
Mixed dialect	39,510
TOTAL	173,449

Rājāwāṭī has immediately to its east the Ḍāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibō* (Jaipurī *whaibō*), to become. Its principal parts are as follows:—

Infinitive, *haibō* or *haĩṇū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitā̃*. Noun of agency, *haibālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hũ</i>	<i>hā̃</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hũ-lō*, etc., or *haisyũ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchā̃-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charā-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चड़ी छो और एक चड़ी छी । वाँ दोन्याँ-क घुसाको राजा-का मैल-के मैँ-ने छो । तो चड़ी-के तरकोकी-नाथ-का परताब-सँ बच्चा हीया । तो वाँ बच्चाँ-की वाँ चड़ा-की और चड़ी-की परीत देखर राँणी भीत खुसी ही । वा राँणी चड़ा-चड़ी-की बोली समजै-छी । चड़ी चड़ा-नै कीयो अक मैँ मर-जाऊँ तो म्हारा बच्चा दुख नै पावै । चड़ो बोल्थो काँईँ वासतै तो तू मरै-छे । और काँईँ वासतै थारा बच्चा दुख पावै । तँ जसी चड़ी फेर म-नै मऊँ बी तो कोनै और जो कदात तू मर-जावै तो यो-ईँ म्हारो धरम छे अक मैँ नै परणू और बच्चाँ-नै परबसता कर लिस्यँ । ये बातों वाँ दोन्याँ-के करार हीया जो राँणी सुण-री । दस पाँच दन तो नकळ्या और चड़ी मर गई । अब चड़ो खुराब और अब राँणी छे सो देख-री चड़ा-नै और बच्चाँ-नै । थार दन-के पाछे-ईँ चड़ो छे सो दूसरी चड़ी लीयायो । वा चड़ी ऊँ चड़ा-का बच्चाँ-नै देख्या । देखताँ-ईँ चड़ी-के तो तन-बदन-मैँ आग लाग-गी अक ये तो सीक-का छोरा छे । सो चड़ो तो वाँ-के वासतै चुगो ल्यावै सो आछो ल्यावै । और वा चड़ी छे सो बाड़-के मैँ-ने-सँ गल्या काँटा चूँच-मैँ ल्यावै । सो वाँ-ने वै काँटा ल्यार दे वाँ बच्चाँ-नै । दन दो एक-के मैँ-ने वै बच्चा मर गीया । अब ऊँ राँणी-के ख्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले और थारा बच्चाँ-ने वा अस्याँ-ईँ मार-नाखे । जनावराँ-ईँ-के मैँ-ने यो ईरखो छे तो राँण्याँ-मैँ तो पूरो ईरखो हैतो-ईँ आयो-छे । वाँ चड़ी-का बच्चाँ-को और चड़ो-को राँणी-के बड़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-ने अक राँणी थारै अत्तो सोच काँईँ-को छे । नै न्होबो नै बैठबो नै डीऊ-के ऊपराँ-ने खुसी । अस्थो काँईँ सोच छे थारै । सो म-नै खै । राँणी कीयो-क म्हाराज म-नै तो काँईँ-ईँ बात-को सोच कोनै । राजा की तो अत्ती उदामी काँईँ-की छे थारै । जद राँणी की म्हाराज थारै एक कँवर छे । बरस पाँचक-की ऊमर छे । ऊँ-को थारै पूरो सोच छे ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk tō charō chhō, ar ēk charī chhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
 dōnyā-kō ghusāḷō rājā-kā mail-kai maī-nai chhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
 charī-kai Tar^lōkī-nāth-kā par^tāb-sū bachchā hīyā. Tō
the-hen-sparrow-to Tarlokīnath-of favour-by young-ones became. Then
 wā bachchā-kī wā charī-kī ar charī-kī parī
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
 dēkhar rāṇī bhōt khūsī hī. Wā rāṇī
having-seen the-queen very-much pleased became. That queen
 charā-charī-kī hōlī sam^ajai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.
 Charī charā-nai kiyō ak, ‘maī mar-jāū,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, ‘(if) I die,
 tō mhārā bachchā dukh nai pāwai.’ Charō hōlyō,
then (let-)my young-ones pain not suffer.’ The-cock-sparrow said,
 ‘kāī wās^atai tō tū marai-chhai, ar kāī wās^atai thārā
‘(for-)what reason then thou shouldst-die, and (for-)what reason thy
 bachcha dukh pāwai? ‘Tāī jāī charī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
 maīai bi tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
 tō yō-ī mhārō dharam chhai ak maī nai par^anū, ar
then this-alone my vow is that I not (am-)to-be-married, and
 bachchā-nai par^bas^atā kar-lēsū.’ Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.’ These things these both-to
 karār hīyā, jō rāṇī suṇ-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
 nak^alyā, ar charī mar-gai. Ab charō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
 khurāb, ar ab rāṇī chhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachchā^ñ-nai. Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō chhai, sō dūs^ri charī liy-āyō. Wū charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ũ charā-kā bachchā^ñ-nai dēkhyā; dēkh^{tā}-ī
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kū chhōrū chhai. Sō charō tō wā^ñ-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wās^{tai} chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā^ñ-nai wai kātā ly-ār dē wā^ñ bachchā^ñ-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachchā mar-giyā. Ab ũ rāñi-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 ‘asyā jyō tū mar-jāwai, tō rājā bī dūs^rō biyāw kar-lē,
 ‘in-this-way if thou die, then the-king also another marriage will-make,
 ar thārū bachchā^ñ-nai wā asyā^ñ-ī mār-nākhai. Janāwarā^ñ-ī-kai
 and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō ir^khō chhai, tō rāñyā^ñ-māī tō pūrō ir^khō
 among this ill-will is, then queens-among indeed complete ill-will
 baitō-ī āyō-chhai.’ Wā charī-kā bachchā^ñ-kō ar charī-kō
 becoming-verity come-is.’ That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñi-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā
 the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhī rāñi-nai ak, ‘Rāñi, thārai attō sōch kāī-kō
 it-was-asked the-queen-to that, ‘O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baith^bō, nai dīl-kai ūp^{rā}-nai khusi.
 is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāī sōch chhai thārai? Sō ma-nai khai.’ Rāñi
 Such what anxiety is to-thee? That me-to tell.’ By-the-queen
 kiyō^{-k}, ‘Mhārāj, ma-nai tō kāī-ī bāt-kō sōch kōnai.’
 it-was-said-that, ‘Oh-mahārāj, me-to indeed any thing-of anxiety is-not.’
 Rājā kī, ‘tō atti udāsī kāī-kī chhai thārai?’
 By-the-king it-was-said, ‘then so-much sadness what-of is to-thee?’
 Jad rāñi kī, ‘Mhārāj, mhārai ēk kāwar chhai; baras
 Then by-the-queen it-was-said, ‘Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ũ-kō mhārai pūrō sōch chhai.’
 about-five-of age is; him-of to-me complete anxiety is.’

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMĒRĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipurī already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Ḍhūṇḍārī, one of the names of Jaipurī. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī. It is known as Ajmēri. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmēri	111,500
Jaipurī (Kishangarhī)	23,700
Mārwarī	208,700
Mēwarī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	422,359

It will suffice to give as a specimen of Ajmēri the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipurī. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ.

DISTRICT AJMERE.

कस्य आदमी-कै दो बेटा छ। वाँ दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप न्हारै पाँती आवै जो धन न्ह-नै दे-दे। ओर आप-को धन वाँ-नै बाँट-दियो। अर घणा दन कोन हुया कै छोटी बेटो सब धन भेकी कर दूर देस चक्यो-गयो। ओर उँडे दाम-दाम लुचापणा-मै खी-दियो। अर जद वै सगको खरच कर-बुखी व सुक्क-मै जंगी काळ पद्यो अर वै मुंगतो होबा लाग्यो। पर वठै-का रहबाका-सँ मक्यो अर जँ जँ-को खेत-मै शूर चरावा भेज्यो। अर जँ शूर खाता-छा जी छोडा-सँ पेट भरवा-की त्यार छी। पण कोई जँ-नै दीना नहीं। अर जद जँ-नै चेत हुयो व कद्यो न्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धणी छ अर मै तो भूकाँ मरूँ-छूँ। मै जँठर न्हारा बाप कने जाजँ-लो अर जँ-नै कहस्यँ बाप मै राम-जी-को अर थारो दोन्या-कै आगै पाप कखो-छै अर थारो बेटो कहबा जिस्यो नहीं रद्यो। न्ह-नै थारा नोकरा

ज्यान एक नोकर राख-ले । अर वै जँव्यो आर बाप कीड़े आयो । वो दूर-ही छो कै जँको बाप जँ-नै देख-लियो अर जँ-पर दिया आ-गई । अर दौड़र जँ-की गळा-सँ मळ्यो अर वाच्यो लियो । अर बेटो बाप-नै कज्जो मैँ परमेसर अर थारी ओख्याँ-मैँ गुणो काख्यो-छैँ अर थारो बेटो कहवा जिख्यो नहीं रछ्यो । पण बाप आप-का नोकराँ-ने हुकम कियो कैँ आछाहुँ आछा कपड़ा ल्याओ आर ई-नै पैरा-द्यो अर हाथ-मैँ छलो पैरा-द्यो अर ई-का पग-मैँ पगरखी । आपणो खाओ अर मजा करो । क्वाँकैँ वैँ म्हारो बेटो मर-गयो छो अर पाछो जी-गयो-छैँ । जँ गम-गयो-छो अर पाछो लाद्यायो । अर वैँ खुशी करवा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād^amī-kai dō bētā ohhā. Wă dōyā-mă chhōtō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō hāp-nai kiyō, ‘bāp, mhārai pāti āwai jō dhan
was by-him father-to it-was-said, ‘father, to-me share comes that wealth
mha-nai dō-dē.’ Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghanā dan
me-to give.’ And his-own wealth them-to was-divided. And many days
 kōna huyā kai ohhōtō bētō sab dhan bhōlō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chalyō-gayō. Ōr ūdai dām-dām luohchāpanā-māi khō-diyō.
country went-away. And there every-farthing . debauchery-in was-squandered.
 Ar jad wai sag^lō kharach kar-chukyō wa mulk-māi jāngī kāḷ
And when he all expense had-done that country-in a-great famine
 paryō, ar wai mūg^tō hōbā lāgyō; par waṭhai-kā rah^bālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 mālyō. Ar ū ū-kō khēt-māi sūr charāhā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-chhā jī chhōḍā-sū pēt bhar^bā-kō tyūr chhō. Paṅ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kahyō, ‘mhārā bāp-kai kattā-’k chāk^rā-kai
by-him it-was-said, ‘my father-out-of-the-house how-many servants-to

rōṭi ghaṇī chhai; ar maĩ tō bhūkā̃ marũ-ohhũ. Maĩ ũṭhar
bread much is; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-jī-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah**bā*
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahĩ rāhyō; mha-nai thārā nōk**rā* jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai.”’ Ar wai ũṭhyō ar bāp kōrē āyō. Wō dūr-hī
keep.”’ And he arose and father near came. He at-a-distance-even
 chhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar daṛar ũ-kī galā-sũ malyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bēṭō bāp-nai kahyō, ‘maĩ Par**mēsar* ar thārī ākhyā-maĩ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bēṭō kah**bā* jisyo nahĩ rāhyō.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Paṇ bāp āp-kā nōk**rā*-nai hukam kiyō kai, ‘āchhā-hũ
But by-the-father his-own servants-to order was-made that, ‘good-than
 āchhā kap**rā* lyāo ar ĩ-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ĩ-kā pag-maĩ pagar**khī*. Āp**ṇō* khāo ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṣī kar**bā*
he lost-was, and again is-found.’ And they pleasure to-do
 lāgyā.
began.

HĀRAUṬĪ.

Hārauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Mīnās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

Hārauṭī	553,395
Mālvi	80,978
Others	84,688

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārauṭī.

In the Jhallawar State, as now constituted, Hārauṭī is spoken in the Patan Pargana in the north of the state, which has Hārauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭī :—

Bundi (including the Chiefship of Shahpura)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shiopur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706
TOTAL	991,101

As a dialect, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundī and Kota and of the north of Jhallawar as being the standard form of Hārauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as*wāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōt'kyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ũ-nē kãñ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan'tyã-hē rōṭi miḷē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindi. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhã*, we; *mũñ*, *mhãñ*, or *mēñ*, to me; *ma-nē*, by me (agent); *mhã-kō*, of me; *tēñ*, to thee; *wãñ* or *ũñ*, to him; *wãñ*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ī* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp'ñō* and *āp-kō*, but *āp'ñō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārautī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḷhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

रेडुआआम क होवेवडा।पामड छोडु

नपापयुउहा-दाआ म्हाउपाताओमन

जोमडपुगछ मन देजाउनेनो जिनआपणो

धन गुइ।पा२ हीउी म्हाहाइनजहोपापाइ

छडे छोडुओपेव न्हाओमाठमनपप-

म्हाइव दुव देवा नठोगइ)अरुडुं कुठ

एवहक-आपओमारीमन-पागाउंवा

आ-जपगोड डारीपानुइ)अरुडुं

आमपापणे नोमणोनादावहीगीइ)रे

गुहा-डुदेवडाअडुआआपणोगीउं

रुपाठागी-डुनडुहाआपणो जेनामधुनरवपा

पेइमीठ)अरुडुन गुपांनोठोइीनुपेवमरुपे

पवारो डेजरी पुव व्यापो उव छा अन डो वी
 डुन डारुणु दी गो - जइ डुन डे) डंपुडी - गो
 पवारो डे. मासा पाप डा डे ना डुमून गह - डीक
 वीवो दी मा ठ छा डे गडु व्या पा पा छ मी पवर
 ह छ अ व मु मु व्या म व डु अ प माना पाप गो डुणु
 जा डु गो अ व डु डु डु डु गो डे हे दा जाम न
 प व मे डु व डु व न मु प अ व आ प डे मु डु मा भा ग
 पाप डु वी छ - डी डार ग आ प डी पे टो पा ग जी
 ग ह डु - प व न अ प मे हा आ प डी डे डु मून ग
 मु मा प वी - ज प डु डु व आ प डी पा प गो डु
 गी वु अ व डु व डी छो डे डु डु पा नान डु ह
 डे प व डी डु डु वी - अ व मा ग डु डु ग व डे ज
 ठा गो अ व डु वी - डु डु डु न डु डु डु डी डे
 हे डाना - प व मे डु व डे व न मु प अ व आ प डे मु

ॐ आगमन ~~स यो पा~~ उरु अरमुआप उी पे
 मे ^{पा} ~~पा~~ गान् ~~च~~ नो रेर पातान् आपगा
 वा उरा मु उ हि उे - था गा माना प ६ उी पी य ज्म
 प्पा उरु उे र र ग्गो अर उ उी हा ग म मु ६ उी
 अर प गाम जु ना र रा पी - म्म लो मा गा मन
 आ ग ६ उ रा गा - उ उ य्म) मा री पे री म र गी
 उे छो रे र्ग नो उे छ - अर ग म ग र्ग) छो रे र्ग
 पा उे छ - ज ६ पु उ र्ग उ र पा ठा गा - उ उी
 प उी पे री मा छ म छो अर ज ६ उ आ र प गा
 ज ग गी उ उी नो नी पा जो अर नान गु र्गो
 अर उ न् आ प उा वा उ र्ग उ - रे उ उ ग्ग उ पु ठान
 पु छो उे उे) अर ~~हो र्ग~~ - उ न् उ पु उी य्म) उे
 आ उे न् दा न् दा उे छ नो उी था उा पा प न
 गी ८ उ र १ ६ - उी उ पु न् आ प उी पे री - १ पु

नीजागगोपाशुँछ - पून उँननीमशुनीअरमृ
 ठा ङिनहजापोछाउ) नदुँउओ-पापुँउहमा
 रमनापाठगो नीउँनपापुँछउही उेँह्योमुम
 नरापवनापुनाशुनीयेयाउरनीउ) छुअश्याओ
 उाप्पु)मनउहीठहवाठो रेरमाथानमाडीरेउ
 उुरगोमीन्हादीप्पु) उेमुमहानामाडीठान
 गाँनोरेनी-परंनप्पु)थाओपेवोजोमगणगा
 गोउवहक-आपुओलावोमंनपगाउनापो
 उँनारुथानवमोडीउनी-जाशपापपेठोउे
 अरपेवगुनीमारगोउंनहापुनीउ)छअर
~~नीउँनमारगोउंनचनोमारोहोजाग-इंन~~
 कुमीठरपीअरवालाहोपोजोगछ-उरगोप्पु)
 थारोमाडीमवगाउ)छोमोरेहुताउ)छ-
 अरगंमगाउ)छोमोरेहुपाउ)छ-

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsamī-kē dō bētā chhē. Wā-mē-sū chhōṭ'kyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, 'dāji, mhārī pāti-kō dhān jō mūi pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khādō.' Sō ũ-nē āp'ṇō dhān wāi bāt-diyō. Ghanā din nē
give-away.' So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-chhā, kē chhōṭ'kyō bētō sārō māl-as'wāb s'hōrar'¹
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chāḷō-giyō, ar uṭhē kuchalan , rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhayō. Jab gōḍē kāi bī na rhiyō, ar uṭhē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāi bī padyō; tō ghanō nādār hō-giyō. Phēr wāhā ũ
a-famine also fell: then very destitute he-became. Again there that
 dēs-kā ōk āsamī gōḍē rhaiwā lāgyō. Ũ-nē ũhi āp'nā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēi mēlyō. Ar ũ-nē wāhā nōlāi-sū pēṭ
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar'wō baohāryō kē jāi sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōi ũ-nē kāi nhai dētō. Jad ũ-nē yād paṛi tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kā kētā-'k mhan'tyā-hē it'rī
it-was-considered that, 'my father-of how-many servants-to so-much
 rōṭi miḷē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mū bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāṅgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ũ-sū kahū-gō kē, "hē dāji, mā-nē Par'mēsur-kē san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ Ḍ'k represents an aspirated s (ष), and is written with an apostrophe to distinguish it from the ordinary sh. This sound is also found in the Gujarātī of Kathiawar, vide post, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. Ī karan āp-kō bētō bāg^{wā} wā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai chhū. Parantu ab mēi āp-kō ēk mhan^{tyā} jū rākh-lō. ”’
worthy not I-am. But now me you-of a servant like keep.”’

Jab ũ ũthar āp-kā bāp gōḍē giyō. Ar dūr-hī chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kō ũkā pitā-nē ũi dēkhar diyā kari, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ũ-kā galē jā lāgyō, ar chūmō. Lad^{kā}-nē ũ-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said

kē, ‘hē dāji, Par^{mēsur}-kē san^{mukh} ar āp-kē mūḍā āgē ma-nē
that, ‘O father, God-of before and thee-of face before me-by
 ghaṇō pāp karyō, ar mū āp-kō bētō bāg^{wā} jōg nhai chhū.’
great sin was-done, and I you-of son to-be-called worthy not am.’

To phēr pitā-nē āp^{nā} chāk^{rā}-sū kahī kē, ‘ghaṇā bhārī
Then again the-father-by his-own servants-to it-was-said that, ‘very heavy
 bad^{kī} pōsākh khāḍar ũi phērāwō; ar ũ-kā hāt-mē mūd^{ri}
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar ānand karāga;
and feet-on shoes put-on. We will-feast and rejoicing will-make;

kyū-kē yō m(h)ārō bētō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.’ Jad wē khusi kar^{wā} lāgyā.
was, again found-is.’ Then they happiness to-make began.

Ū-kō baḍō bētō māl-mē chhō. Ar jad ũ āti bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pōchhyō, tō bājō ar nāch sunyō. Ar ũ-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 chāk^{rā}-mē-sū ēk-kū gōḍē bulār pūchhyō kē, ‘yō kāi
servants-in-of one near having-called it-was-asked that, ‘this what
 hō-rhyō-chhai?’ Ū-nē ũ-sū kiyō kē, ‘thā-kō bhāi āyō-chhai,
happening-is?’ Him-by him-to it-was-said that, ‘thee-of brother come-is,

jī-ki thā-kā bāp-nē gōṭh kari-chhai; kyū-kē wā-nē āp-kō bētō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jiw^{tō}-jāg^{tō} pāyō-chhai.’ Parantu ũ-nē rōs karyō, ar mēh^{lāḍi} nai
living-waking found-is.’ But him-by anger was-made, and inside not
 jāwō chāyō. Jad ũ-kō bāp ũi ar manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.

To ũ-nē bāp-sū kahī kē, ‘dēkhō, mū at^{rā} bar^{sā}-sū
Then him-by the-father-to it-was-said that, ‘see, I so-many years-from
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai ṭālyō. Phēr bhī thā-nē m(h)āĩ ēk ur^anō bhī nhī
not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāiũ-nē gōth tō dētō.
was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bētō jō bhag^atañã gōḍē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagāḍ-nākhyō ũ-kā ātā-lĩ thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōi kari.' Jin-pē bāp bōlyō kē, ' arē bētā, tū-tō
dinner was-made.' This-on the-father said that, ' O son, thou-veryly
 m(h)ārē gōḍē sadīw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai
me near always remained, and whatever me near is
 sō thāro-ī jān. Parantu kusī kar^awō ar rāji hōwō
that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāraṇ yō thārō bhāi mar-giyō-chhō, sō phērũ
proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai; ar gam-giyō-chhō, sō phērũ pāyō-chhai.
alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरबक बरामण छी । वो रोजीना कण भिग-ग्या कर-के आप-का उदर-पुरण करे-छी । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब-भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुंवारी छी । जब बरामण-की अखी-ने कही के म्हराज आपणो भाग ती ईँ सुजब छै ओर ईँ कथ्या-का पेका हात काँई-सँ कराँगा । जब बरामण बोख्यो अब मूँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । म्हरा सारा-की काँई बात छै । बरामण-की अखी बोली म्हराज याँ-मूँ काँई भी उहम न होवे । ओर उपाइ करणो चाहिये । म्हनत करो जब सब कुछ हो । रगर म्हनत कुछ न्ही हो । भोत भगड़ो मची । भोत दंगो कखो । जब बरामण-के-ताँई गुखो आयो । बरामण घर-सँ नीकक-कर परदेस-में चाख्यो । बीस कोस-पर जार बचारी के कठी चालाँ । पाछे गीका-में बरड आई । वाहाँ एक सुन्दर बगीचो ओर वावरी देखी । वाहाँ एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चालाँ । अब तो संत-जन मिळ-गिया । याँ-की सेवा कराँगा । भगवान खाबाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पकक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । म्हा-की सेवा करता तेईँ घणा दन हो-गिया । जब बरामण-ने कही म्हराज काँई माँगूँ । म्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जी-का पेका हात न्ही हुवा । सो म्हारी घरहाकी-के ओर म्हारे लड़ाई हो-गई । जब मूँ चक्को आयो । काँकी म्हारे पास काँई भी सरतन नै छी । जब संत-जन-ने फरमाई के ये चुंधी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कथ्या-का पेका हात हो-जावे उतना-सा रुप्या ले-काडजे । अर जँ चुंधी-में या बात लिखी छी के होत-की बेण कु-होत-को भाई ।

पीर बेटी नार पराई ॥

जागे सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंधी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंधी आप ले-खाड़ी ओर मेईँ दो सो रुप्या दे-खाड़ी । सो साहुकार-का कुँवर-ने जँ चुंधी-में सीख-की बातों मंडी देखर दो सो रुप्या तुरत दे-खाया । ओर चुंधी ले-खाड़ी । ओर बरामण रुप्या लेर कथ्या-को ब्याव घाँ रुप्या-से कर-दीने ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur^abaḷ Barāmaṇ chhō. Wō rōjinā kaṇ bhig^aśyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-kē āp^akā udar-pur^anā karē-chhō. Ēk gāw-mē jāwē tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tīn sēr bēkar^aṛī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
āwē. Ōr ū Barāmaṇ-kē ēk laṛ^akī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
barāmaṇ-kī astrī-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab chhai, ōr ī kannyā-kā pēlā hāt¹ kāī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Barāmaṇ bōlyō, 'ab mū kāī karū. Ēk gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
sēr bēkar^aṛī miḷē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
miḷē. Mhārā sārā-kī kāī bāt chhai?' Barāmaṇ-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
bōlī, 'Mhārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuchh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nhī hō.' Bhōt jhag^aṛō machō; bhōt dangō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Barāmaṇ-kē-tāī gussō āyō. Barāmaṇ ghar-sū nikaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mē chālyō. Bis kōs-par jār bachārī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, 'kaṭhī chālā?' Pāchlē gēlā-mē baraḍ āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagīchī ōr bāw^aṛī dēkhī. Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-*chbā*, ar wā-nē samād *chaṛā-rakhī-*chhī**. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
 bachārī kē, ‘ab kathī *chālā?* Ab tō sant-jan *miḷ-*
it-was-thought that, ‘now where do-we-go? Now indeed saintly-persons are-
 giyā. Yā-kī sēwā karāgū. Bhag^awān khābāi bhī dēgō.’ Jab
found. These-of service I-will-do. God food even will-give.’ Then
 yū bachārī, Barāmaṇ as^atān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
 bēḷh-giyō. Jab sēwā kar^atā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
 Jab sādū-jī-kī paḷak ūg^arī. Jab barāmaṇ-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
 ‘Barāmaṇ, tū māg. Mhā-kī sēwā kar^atā tōi ghaṇā dan
 ‘*Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days*
 hō-giyā.’ Jab Barāmaṇ-nē kahī, ‘Mhārāj, kāi māgū.
have-passed.’ Then the-Brahman-by it-was-said, ‘Sir, what should-I-ask.
 Mhārē ek kūwārī laṛ^akī *chhai aṭhārā* bis *baras-kī, jī-kā pēlā*
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hāt nhī huwā; sō mhārī ghar^ahāi-kē or mhārē laṛāi hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.
 Jab mhū *chaḷyō-āyō; kū-kī mhārē pās kāi-bhī sar^atan nē *chhō.**
Then I came-away; because me-of near any-even money not was.’
 Jab sant-jan-nē phar^amāi kē, ‘yē *chunthī kagad-kī tū*
Then the-saint-person-by it-was-ordered that, ‘this piece paper-of thou
 lē-jā, or sahar-mē jāṛ bēch-dijē. Jādā lōbh-tō kar^ajē matī;
take, and a-city-in having-gone sell. Great avarice-verity make not;
 ar kannyā-kā pēlā hāt hō-jāwē ut^anā-sā rupyā lē-kār^ajē.’ Ar
and the-daughter-of yellow hands may-become that-much money accept.’ And
 ũ *chunthī-mē yā bāt likhī-*chhī* kē,*
that piece-in this thing written-was that,

‘Hōt-kī bēṇ, ku-hōt-kō bhāi.
 ‘(well)-being-of a-sister, evil-being-of a-brother.

Pir bōṭī nār parāi.
 Father’s-house daughter woman not-one’s-own.

Jāgē sō nar jiwē.
 Wakes that man lives.

Sōwō sō nar marē.
 Sleeps that man dies.

Gam rākbō sō ānand karē.
 Passions controls he happiness does.’

Jab yō *chunthī lēr Barāmaṇ sahar-mē giyō. Ek sāhukār-*
Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā laṛ^akā-sū jāṛ kahī kē, ‘yē *chunthī āp lē-khārō, or*
of son-to having-gone it-was-said that, ‘this piece you accept, and

mēī dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā maṇḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, or chunthī lē-khāri. Or Barāman
rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō.
rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Ḍangihāi or Ḍhandērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Ḍāngī. The Gwalior people call this form of Hārauṭi Shiopuri, while the Kota people call it Sipāri, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipāri or Shiopuri dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Ḍāngī.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ी एक ठोर रहबो करै-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीबा चालाँ । तू कहाण्खाँ भी जाणै-है । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जाणतो-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-है । ज्यँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआड़ा-ने कही हूँ तो सारी बातों भूल-गयो । सुआड़ी-ने कही ए सुआख्या यहाँ कभो क्यूँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआड़ो भट पाणी पीबा-लाग्यो भर जद पाणी पीर धाय-गियो जँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की आड़ी देखर जँ-ने जँ-सूँ कही कि तू कई भाँकी-है । तू-भी पाणी पीर आपण काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-सुकी जँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चाली । वहाँ म्हारि दो बच्चाँ है । यी सुआड़ो तो कहै-है ये म्हारा-है । भर मैँ कहँ-हूँ ये म्हारा है । जी-सूँ ये चाल-कर वाँ-की दी पाँती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी के हूँ याँ चाराँ-ने खा-जाजँगो । भव वे वहाँ-सूँ उखटा बावड़ा अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआद्या-सँ कही कि तू भीतर जार दीन् बखान-कू बारे ले-आ । नाहर पांती पाड़-देगो । सुआद्यो डर-की मारी बारे नहीं कद्यो । मैने-ही रियो । जद सुआड़ी बोली मै बखान-कू लार्ज-हूँ । या कहर वा-भी जा-सुसी । बारे अकेलो नाहर ही जभो रहबो कखो । पाछे सुआड़ो-ने आप-की नाड़ आँदर-में-सँ बारे काडर नाहर-सँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बखी तो सुआद्या-ने ले-लीनो और एक म-ने । नाहर उलटो डांग-में चको-गयो । ई तरह वे बच-गिया । और नाहर-कू बातों-में लगार वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ek suāryō aur ēk suāri ēk thōr rah*bo karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.

Ek din wā-kū pyās, lāgī. Jad suāri-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
 kahī, 'pāni pibā chālā. Tū kahānyā bhi jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?

Wahā ēk nāhar-kī ādar hai. Tū kōi kahāni jāntō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
 tō āpan pāni piyā; hū pyāsi marū-ohhū.' Yā kabhar
then we water may-drink; I thirsty dying-am.' This having-said
 wē pāni-kī thaur-pai gayā. Wahā jār suāri-nē
they water-of place-near went. There having-gone the-she-jackal-by
 pūchhi, 'tū kōi kahāni jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
 nāhar-nē wā-kū dēkhi-liyā. Jad suāryā-nē kahī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
 hātā bhūl-gayō.' Suāri-nē kahī, 'ai suālyā, yahā ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?

Pāni pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pāni
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
 pibā-lāgyō, ar jad pāni pīr dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salām karī. Phēr suāri-kī āri dēkhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
 kahī ki, 'tū kai jhūkai-hai? Tū-bhi pāni pīr āp'nā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
 kākā-kū salām kar.' Jad suāri pāni pi-chuki ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
 kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
 suāryō tō kahai-hai, "yē mhārā hai," ar maī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mbārā hai." Ji-sū thē chāt-kar wā-ki dō pāti pār-dō.' Jad nāhar-nē
mine are." So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachāri kai, 'hū yā chārā-nē khā-jāūgō.'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suāri-nē āp'kā suāryā-sū kahī ki, 'tū bhītar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachohān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-kī mārī bārē nahī karyō; maīnē-hī riyō. Jad suāri
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōli, 'maī bachchān-kū lāū-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rah'bō-karyō.
entered. Outside alone the-tiger only standing remained.
 Pāchhai suāri-nē āp-ki nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōli, 'bābā, mhā-kō rājināmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chaḷō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pānī pi-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MEWĀTĪ.

Two specimens of Mēwāṭī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kāsam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-के दो बेटा हा । उन-में-तैं छोटा-ने अपणा बाप-तैं कही बाबा धन-में-तैं मेरा बट-को आवै सो मूँ-ने बाँट-दे । वैह-ने अपणू धन उन-ने बाँट-दीयो । घणा दिन नाँह हुआ जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो । अर उत जा-कर सब धन कुम्हिले चळ-कर बिगाड़-दीयो । जब वैह-ने सारो धन बिगाड़-दीयो जब वैह देस-में भीत भाख्यो काळ पछो अर वो कंगळ हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-के रह्यो । वो वैह-ने अपणा खेतों-में सूर घरावण-ने खँदायो । जो बरछा सूर खाय-हा उन-तैं वो अपणू पेट भरण-ने राजी थो । कोई आदमी वैह-ने किमें बी नाँयँ देतो । जब वैह-ने सुरत आई उन कही मेरा बाप-का नौकराँ-ने रोटी घणी अर मैं भूको मरूँ-हँ । मैं उठूंगो अपणा बाप-के कने जाऊंगो अर वैह-ने कहुँगो बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहुण लायक नाँयँ । तेरा नौकराँ-में मूँ-ने बी राख-ले । वो कखो अर अपणा बाप कने आयो । वैह-की बाप वैह-ने दूर-ही-तैं आवतो देख्यो । जब वैह-ने दया आई । जब दौड़-कर गळे लगायो अर वैह-ने चूमण चाटण लाग्यो । बेटे वैह-ने कही बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहुण लायक नाँयँ । पर बाप नौकराँ-तैं कही आछा-तैं आछा कपड़ा ल्यावो अर वैह-ने पहरावो । वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोड़ी पहरावो । हम खाँ पीवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्यो ॥

वैह-को बडो बेटो खेत-में हो । वो आयो अर घर-के नीड़ें आयो जब वो गावणू बजा-वणू और नाचणू सुण्यँ । वैह नौकराँ-में-तैं एक बुलायो अर वैह-ने पूछो यो के बात हो-रही है । उन वैह-तैं कखो तेरो भाई आयो है अर तेरे बाप-ने जाफत दर्ई-है क्यूँ वो वह-ने राजी-खुसी चाँण मिळ्यो । वोह छीय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुबाब कह-कर अपणा बाप-ने कखो देख इतना बरसा-तैं

मैं तेरी सेवा करूँ-हूँ कबे मैं तेरो कहणू नाह गेखो । तौ-बी तैं मूँ-ने कबे एक बकारी-को बखो बी ना दियो अक मैं अपणा भायकाँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-ही उहैं तेरो धन राँडाँ-में उडा-दियो वैँह-ने जाफत दई । वोह वैँह-ने कही बिटा तू सदा मेरे साभै-है । जो किमैं मेरे कने है सो तेरो-ही है । राजी होणू पर खुसी करणू आछी बात है । क्यं यो तेरो भाई मर-गयो थी सो फिर-कै जीयायो है । जातो रघो यो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWATI DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī ād'mī-kai dō bēṭā hā. Un-māi-tāi chhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap'nā bāp-tāi kahī, 'bābā, dhan-māi-tāi mērā bat-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē.' Wāih-nai ap'nū dhan un-nai bāṭ-diyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghaṇā din nāh huyā jab chhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-māi chaḷyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigār-diyō. Jab wāih-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-diyō, jab wāih dēs-māi bhaut bhāryō kāḷ paryō;
was-squandered-away, then that country-in a-very mighty famine fell;
 ar wō kaṅgāl hō-gayō. Wō gayō ar wāih dēs-kā rahan-wāḷā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-māi-tāi ek-kai rahyō. Wō wāih-nai ap'nā khētā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādāyō. Jō bar'chhā sūr khāy-hā un-tāi wō
swine feeding-for it-was-sent. What husks swine eating-were them-from he
 ap'nū pēt bharaṇ-nai rāji thō. Kōi ād'mī wāih-nai kimaī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab wāih-nai surat āi un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk'rā-nai rōṭi ghaṇī, ar māi bhūkō marū-hū. Māi ūḥḷgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap'nā bāp-kai kanai jāḷgō, ar wāih-nai kahḷgō, "bābā, māi
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Īsur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahaṇ
God-of sin was-done, and thy sin was-done; and thy son to-be-called
 lāyak nāyā. Tērā nauk^{rā}-maī mū^{nai} bī rākḥ-lē." ' Wō
fit I-am-not. Thy servants-among me-to also keep." ' He
 ūthyō ar ap^{nā} bāp-kanai āyō. Waīh-kō bāp waīh-nai
arose and his-own father-near came. His by-father him-to
 dūr-hi-taī āw^{tō} dēkhyō. Jab waīh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daur^{-kar} galai lagāyō, ar waīh-nai chūmaṇ-chāṭaṇ lāgyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai waīh-nai kahī, 'bābā, maī Īsur-kō pāp karyō ar
By-the-son him-to it-was-said, 'father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bēṭō kahaṇ lāyak nāyā.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But

bāp nauk^{rā}-taī kahī, 'āchhyā-taī āchhyā kap^{rā} lyāwō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 waīh-nai pah^{rāwō}; waīh-kā hātā^{maī} gū^{ṭhi} pah^{rāwō}, ar pāgā^{maī} jōri
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah^{rāwō}. Ham khā^{piwā} ar khusī karā. Kyū yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jiy-āyō-hai; jātō-rahyō-thō, sō pā-gayō.'
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.'

Ar wai khusī karaṇ lāgyā.
And they pleasure to-do began.

Waīh-kō baḍō bēṭō khēt^{maī} hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw^{nū} bajāw^{nū} aur nāch^{nū} sunyū. Waīh nauk^{rā}-
then by-him singing music and dancing was-heard. By-him servants-
 maī-taī ēk bulāyō ar waīh-nai pūchhī, 'yō kē bāt hō-rahi
from-among one was-called and him-to it-was-asked, 'this what thing going-on
 hai?' Un waīh-taī kahyō, 'tērō bhāi āyō hai; ar tērai bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
 jāphat dai-hai; kyū wō waīh-nai rāji-khusī āṇ miḷyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
 Wōh chhōy hō-gayō; ar bhitar nāḥ gayō. Jab waīh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap^{nā}
and by-him (he-)was-persuaded. By-him reply said-having his-own
 bāp-nai kahyō, 'dēkh, it^{nā} bar^{sā}-taī maī tēri sēwā karū^{hī};
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
 kabai maī tērō kah^{nū} nāḥ gēryō; taubi taī mū^{nai} kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^{rī}-kō bachchō bī nā diyō, ak maī ap^{nā} bhāy^{lā}-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^{tō}. Par taī tērō yō bētō āw^{taī}-hī
with merriment might-have-made. But by-thee thy this son on-coming-just

jhaī tērō dhan rāṇḍā^{maī} uḍā-diyō waīh-nai jāphat dai.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh waīh-nai kahi, 'bētā, tū sadā mērai sājhai hai, jō-kimaī
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū ar khusī kar^{nū}
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āchhī bāt hai; kyū yō tērō bhāi mar-gayō-thō, sō phir^{kai} jiy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahayō-thō, sō pā-gayō hai.'
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चीपो ये थारुं अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोकै-यो । वैह-नै लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देख्यो तो थार जानवर पड़ा-है । फेर कागको बोख्यो कै तू मू-नै काठ-ले तो तेरै माँय
भीड़ पड़ेगी जब मैं तेरै काम आजंगो । जब राजा-नै वो काठ-लीयो । जब कागको बोख्यो अक
सब-नै काठीयो । हीर-नै मत काठीयो । कागका-नै काठ-लीयो जब चीपो बोख्यो कै मू-नै बी
काठ-ले । मैं तेरै भीड़ पड़ा-में काम आजंगो । वैह-नै बी काठ-मीयो । वो बोख्यो हीर-नै मत
काठीयो । नाहार-नै काठ-ले । जब बी बी काठ-लीयो । चीपो बी काठ-लीयो । फेर नाहार
बोख्यो म-नै बी काठ-ले । कै मैं तो तू-नै ना काठूँ । तू तो मू-नै खा-जा । फेर बोख्यो
नाहार अक मैं तू-नै ना खाऊँ । तू मू-नै काठ-ले । तू-में भीड़ पड़ेगी जब मैं तेरै काम
आजंगो । जब तेरै माँय भीड़ पड़े जब तू मेरे कनै आ-जेयो । जब राजा-नै वो काठ-लीयो ।
जब नाहार बोख्यो अक हीर-नै मत काठीयो । जब हीर बी बोख्यो कै मू-नै बी काठ-ले ।
जब राजा-नै दया आ-गई । वो बी काठ-लीयो । हीर बोख्यो अक भीड़ पड़े जब मेरे कनै
आ-जेयो तू । थारुं अपणा अपणा घर-नै चक्का-गया । राजा सिकार खेलर अपणै घर आयो ॥

कोईक दिन राजा-नै हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कनै
गयो । नाहार पा-गयो वैह-नै । जब वैह-नै कड़ूला तागड़ी चाँदी-का डोरा सोना-का
सुरकी सोना-की दई । माल भौत-सो दियो । जब वैह-नै पोट बाँध दई नाहार-ने । फेर
राजा बोख्यो मुज-सेँ तो यो बोभ नाँह चकै । नाहार बोख्यो मेरे ऊपर पोट धर-ले । तू बी
चठ-ले । थारे गाँव पीँहचा-धूंगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी
चठ-लीयो । फेर उन-का गाँव-में स्था उताखो । जब राजा पोट अपणा घर-नै लीयायो अर
नाहार जंगक-में गयो ॥

फेर दूसरे दिन राजा कागका कनै गयो । जब कागको बोख्यो बैठ-जा । मैं तेरै चाटे
किमें ब्याऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-नै नथ काठ-
कर अर बीरको सोना-को धर राख्या-या । वो उन-नै ले-कर उडियायो । फेर राजा-नै
दे-दई । राजा घर लीयायो ॥

दूसरे दिन राजा हीर-कै गयो । हीर-नै बैठा-लीयो । वैह गाँव-में रोखीना आदमी-
की बक लीयो-करतो मैयों घर गैल । जैह दिन वैह-ही-को ओसरो थो हीर-को बक-को ।
राजा-नै रसोई जिमाई अर जिंवाड़ा भीतर कोठा-में मूँद-दीयो अर साँकक लगा-दई । फेर

हीर गाँव-में गयो कै जलदी चालो न्हारै एक आदमी आ-गयो-हे बऊ-में द्यांगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्ई । कढायँ लीयाया अर वैँह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-कै कुरी पैनावण लाग-गया ॥

जो वो कागको वैँह-को भायको धो वो उड-रझो-यो । वैँह-नै देख्यो तो उड-कर नाहार कने गयो । नाहार-नै बोख्यो कै राजा तो हीर कने चख्यो-गयो । वैँह-नै तो भैयाँ-की बऊ-में द्रेंगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-वाल । फेर चऊ-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै में भैयाँ-की जोत-का-माँयँ-तै बाती ले-कर गाँव-में पूर द्यंगो । सगका आदमी गाँव-में भाग-जाँयँगा । कोई पान चार उटैगा । कागको नाहार-नै बोख्यो तू के करागो । कै पान चार रहैगा उन-नै में खा-ल्यंगो । में बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोख्यो तू के करागो । कै मेरे ऊपर तम चढा-दीयो । में ले-कर भाग-जाऊँगो । कने-हीं जा पौँह्या । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्ई । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रझा । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फेर नाहार अर कागको बी भाग्याया । राजा-नै राजा-कै घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg^ṛlō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyār^ṛ andh kūwā-māī paryā-thā. Ēk rājā sikār khēl^ṛtō
these the-four a-blind well-in fallen-were. A king hunt playing
 dōlai-thō. Waīh-nai lāgy-āī pis. Waī-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
 āyō. Kūwā-māī dēkhyō tō chyār jān^ṛwar paryā-hāī.
he-came. The-well-in it-was-seen then four animals fallen-are.
 Phēr kāg^ṛlō bōlyō kai, 'tū mū-nai kādh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
 bhīr paraigī, jab māī tērai kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wō kādh-liyō. Jab kāg^ṛlō bōlyō ak, 'sab-nai kādhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
 Hīr-nai mat kādhīyō.' Kāg^ṛlā-nai kādh-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bōlyō kai, 'mū-nai bi kādh-lē. Māī tērai bhīr paryā-māī
said that, 'me also take-out. I to-thee difficulty falling-on
 kām āūgō.' Waīh-nai bī kādh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
 mat kādhīyō. Nāhār-nai kādh-lē.' Jab wō bī kādh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
 Chaupō bī kādh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
 kādh-lē.' Kai, 'māī tō tū-nai nā kādhī.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māī
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāũ. Tū mũ-nai kād̥h-lē. Tū-maĩ bhīr paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab maĩ tērai kām āũgō. Jab tērai-māyā bhīr paraī,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.¹ Jab rājā-nai wō kā dh-liyō.
then thou to-me near please-come.¹ Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kādhīyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 bī bōlyō kai, 'mũ-nai bī kād̥h-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō hī kād̥h-liyō. Hīr bōlyō ak, 'bhīr paraī, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārũ ap'nā ap'nā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
 chalyā-gayā. Rājā sikār khēlar ap'nai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-maĩ bhīr paṛī.
Some days the-king-to passed. Then the-king-in difficulty fell.

Tō rājā nāhār kanai gayō. Nāhār pā-gayō waĩh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 waĩh-nai kaṛulā tāg^{ri} chādi-kā, ḍorā sōnā-kā, mur^{kī}
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-kī dai. Māl bhaut-sō diyō. Jab waĩh-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle

bādh dai nāhār-nai. Phēr rājā bōlyō, 'muj-saĩ tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
 yō bōjh nāh chalai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.

Tū bī chadh-lē Thārai gāw paũh^{chā-dyũgō}. Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then

pōṭ bī dhar-lai nāhār ūpar. Ar rājā bī chadh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.

Phēr un-kā gāw-maĩ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king

pōṭ ap'nā^g ghar-nai liy-āyō, ar nāhār jaṅgal-maĩ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs^{rai} din rājā kāg^{ḷā} kanai gayō. Jab kāg^{ḷō}
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'baĩh-jā; maĩ tērai ātai kimaĩ ly-āũ-hũ.' Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neuter verb. in the agent-case.

baiṭh-gāyo. Kāg^lō gāw-maī ud-gayō. Ēk bair^bbānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kādh-kar ar hōr^lō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar udiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs^rrai din rājā hīr-kai gayō. Hīr-nai baiṭhā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Waīh gāw-maī rōjinā ād^mī-kī baḷ liyō-kar^tō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jaīh din waīh-hī-kō ōs^rō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 baḷ-kō. Rājā-nai rasōi jimāi, ar kīwārā bhītar kōṭhā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 maī mūd-diyō, ar sākāḷ lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 maī gayō kai, ‘jal^di chālō, mhārai ĉk ād^mī ā-gayō-hai,
in went (saying-)that, ‘quickly come, to-me a man come-is,
 baḷ-maī dyāgā.’ Jab sab ā-gayā. Bhaīyā^ñ-par jōt
sacrifice-in we-will-give.’ Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhāyā liy-āyā, ar waīh rājā-nai bī pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhāṭā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhurī paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg^lō waīh-kō bhāy^lō thō, wō ud-rahyo-thō. Waīh-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
 bōlyō kai, ‘rājā tō hīr kanai chaḷyō-gayō. Waīh-nai
he-said that, ‘the-king indeed the-Ahīr near went. Him
 tō bhaīyā^ñ-kī baḷ-maī dēgā. Tyāri hō-rai-hai. Jal^di
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar chaupā-nai bī lē-chāl.’ Phēr chaḷ-diyā, ar chaupā-nai
come, and the-ass also take.’ Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man^sūbō karaṇ lāgyā kai, ‘kāg^lā,
with it-was-taken. Then the-three consultation to-make began that, ‘O-crow,
 tū kē karāgō?’ Kai, ‘maī bhaīyā^ñ-kī jōt-kā-māyā-tāi
thou what wilt-do?’ (He-said-)that, ‘I the-earth-of lamp-of-in-from

bātī lē-kar gāw-māī pūr dyūgō. Sag^lā ād^mī gāw-māī
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōī pān chyār dataīgā. Kāg^lō nāhār-nai
will-run-away. Some five four will-remain-behind. The-crow the-tiger-to
 bōlyō, ‘tū kē karāgō?’ Kai, ‘pān chyār rahaīgā,
said, ‘thou what wilt-do?’ (He-said-)that, ‘five four will-remain,
 un-nai māī khā-lyūgō. Māī bī bhūkō marū-hū. Phēr nāhār
them I will-eat-up. I also hungry dying-am. Again the-tiger
 chaupā-nai bōlyō, ‘tū kē karāgō?’ Kai, ‘mērai ūpar
the-ass-to said, ‘thou what wilt-do?’ (He-said-)that, ‘me-on above
 tam chadhā-diyō. Māī lē-kar bhāg-jāyāgā. Kanai-hī jā
you cause-to-mount. I taken-having will-run-away. Near-even having-gone
 paūh^hchyā. Jab rājā-kī nār-par ebhurī dhari, ar kāg^lō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bātī lē-kar gāw-māī pūr dai. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māī ād^mī bhāj-gā āg-nai dēkh-kar. Tin ād^mī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chadhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kāg^lō bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai apⁿnai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, ‘if you take me out, I’ll be of use to you if ever you fall into trouble.’ So he took the crow out. Then the crow said to him, ‘take all the others out, except the Ahir.’ When the donkey saw that the crow had got out, he said, ‘if you take me out, I’ll be of use to you if ever you fall into trouble.’ So the king took him out. Then said the donkey, ‘don’t take out the Ahir, but take out the tiger.’ When the tiger saw that the donkey had been taken out, he said, ‘take me also out.’ The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, ‘I won’t eat you up. If you take me out, I’ll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.’ So the king took him out. Then said the tiger, ‘don’t take out the Ahir.’ Then the Ahir also said, ‘take me out too,’ and the king, moved by pity, took him out. Then said the Ahir, ‘if ever you fall into trouble, come to me.’ Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHĪRWĀTĪ.

I give two specimens of Ahirwāṭī. One is in the Dōva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-माँह-तैं छोटनो बाप-तैं बोल्यो अक बाबा-जी माल-को बट जो मू-नें दीणं होय सो दे-दो। जब ऊ-नें वो माल-को बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसां-नें चको-गयो अर वठे अपणू धन बद-चरुनी-में खो-दियो। जब सब खरच कर-बुखो और वंह देस-में बड़ो काळ पड़-गयो अर वोह कंगाल हो-गयो तौ वठै-ही वंहीं देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन छोळकां-तैं जो सूर खाय-था उन-तैं अपणो पेट भरै। क्वंके वंह-नें कोई किमें नाह दे-थो। जब सुरत संभार-के कही अक म्हार घरी कितनां-ही मिहिनतियां-नें रोटी सै अर मैं भूखो मरतो डोळूं-सूं। मैं उठ-के अपणा बाबा-जी कनै जाजंगो अर उन-तैं कहूंगो कि म-नें धणी-को और तुम्हारे अलबत खोट कखो-सै अर इब मैं इसो नारखो कि फिर तेरो बेटो कहाजं। अर इब तू मू-नें अपणा मिहिनतियां-की तरह-ही राख-ले। जब उल्या-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर थो अक देखतां-ही वंह-का बाप-नें म्हार आ-गई और भाज-के अपण गले लगा-लियो और बोहत प्यार कियो। बेटा-नें कही अक, बाबा-जी हमीं धणी-को और तेरो अलबत खोट कखो-सै। इब मैं तेरो बेटो कहावण लायक ना रखो। वंह-को बाप अपणा मिहिनतियां-नें बोल्यो अक अच्छा-तैं अच्छा कपड़ा अंह-नें पहराय-दो। अर अंह-का हाथ-में गूठी और पावां-में जोड़ी पहराय-दो। अर हम खाँह अर खुसी करांगा। क्वंके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-सै। खूयो पायो-सै। जब वो चाव-चोचका करण लग्यो ॥

वंह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के सै। उन कही के तेरो भाई आयो-सै और तेरा बाबा-जी-नें बड़ी खातर-दारी करो-सै न्यू-अक वंह-तैं राजी-खुसी आ-मिख्यो। वोह छोड़ हो-कर भीतर नाह गयो। वंह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरो टहल कहूं-सूं अर कदी तेरो कछो ना गेखो-सै मल तैं कदो मू-नें एक बकरी-को बखो ना दियो अंह-तैं मैं भी अपणा पिअारा ठब्बियां-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणां-नें खुवा-लुटा-दियो तन्ही-नें वंह-की बोहत खातर करी। उन वंह-नें कही बेटा तू सदा-तैं मेरे घारे सा। किमें मेरो तेरो दो नाही सै। तू-नें बी चाव करणो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-सै। अक खूयो और फिर मिख्यो-सै-गो ॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ^{nō} bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō baṭ jō mū-nē dīṇū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
 sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-i tarah hāṭ diyō. Thōṛā din pichhē chhōṭō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag^{lō} māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 wathai ap^{nū} dhan bad-chaḷ^{nī}-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē barō kāḷ paṛ-gayō, ar wōh kaṅgāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau wathai-hī wāhī dēs-kā bhāg^{wān} jimīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap^{nā} khēt-mē sūr charāwan-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un chāhī kē un chhōḷ^{kā}-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī ap^{nō} pēṭ bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit^{nā}-hī mihin^{tiyā}-nē rōṭī sai, ar maī bhūkhō mar^{tō}
on-house how-many-even labourers-to bread is, and I hungry dying
 dōḷū-sū. Maī uṭh-kē ap^{nā} bābā-jī kanai jāṅgō ar un-taī
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhaṇī-kō aur tumbārō al^{bat} khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kahāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin'tiyā-kī tarah-hī rākh-lē'' Jab uthyā-tāi
now thou me thy-own labourers-of like-even keep.'' Then arisen-having
 ap'nā bāp pāh-nē chaḷ-diyō. Aur wō abhi dūr thō ak dēkh'tā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāh-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhaṇī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bētō kalāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin'tiyā-nē hōlyō ak, 'achchhā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 tāi-achchhā kap'rā āh-nē pah'rāy-dō; ar āh-kā hāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōri pah'rāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērē bētā-nē phir-kē janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch'lā karaṇ lagyō.
Then he rejoicing to-make began.

Wāh-kō baṛō bētō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē suṇ-kē ap'nā ēk mihin'ti-nē hōlyō ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāi āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-jī-nē baṛī khātar-dāri kari-sai; nyū-ak wāh-tāi
and thy father-by a-great feast done-is; because-that him-by
 rājī-khusī ā-milyō.' Wōh chhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap'nā bāp-tāi kahī ak, 'dēkh, maī it'nā baras-tāi
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tēri ṭahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tāi kadī mū-nē ēk bak'rī-kō bachchō nā diyō jāh-tāi maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-kī khātar kar'tō. Ib jab-tāi
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bētō āyō ar in tērō sag'lō dhan kis'baṇā-nē
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhī-nē wāh-kī bōhat khātar kari.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' *By-him*
 wāh-nē kahī, 'bētā, tū sadā-tāī mērē dhōrē sā; kimaī
him-to it-was-said, *'son,* *thou ever-from me-of near art;* *whatever*
 mērō tērō dō nāhī sai. Tū-nē bī chāw karṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; *that lost-was,* *and*
 phir miḷyō-sai-gō.
again (he) found-is.

The other specimen of Ahirwāṭī comes from the Jhajjar *Tahsil* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwāṭī of this district. The first sentence, *ēk Ahir dukhālō paṛō thō*, is good Ahirwāṭī, and the second, *us-kā jamāi bēre-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahirwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahirwāṭī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀṬĪ.

DISTRICT ROHTAK.

ایک اھیر دوکھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ
 آیا۔ اھیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھای سے بولو۔ کہ
 ایندہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔
 یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ
 ہان جی تو بیرا میرے آج اوت ہوی سے۔ تو کچھہ مانگ۔ ہیر کا جمای
 بولو۔ کہ بیرا تو جی کو کڑرو سے۔ میں مانگونگا۔ سونا دیگو۔ وہ بولا کہ ناہ کے
 طرح دونگو۔ میرے مرتے کے صونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔
 نہ جی تم دو۔ تو میں نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ
 تو بڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہنے اکیس ۲۱
 برس دھرتے دھرتے ہوگیو۔ میرے کا کا حکملا کے ہاتھہ کی۔ میرے کالجے
 کی کور۔ جینہہ پر تین تین بیاہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

· RAJASTHANI.

ANĪRWĀṬĪ.

DISTRICT ROHTAK.

Ek abīr dukhālō parō thō. Us-kā jamāi bēre-nai āyā.
An Ahir sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis dīn woh āyā, ahīr-kai māri-māri ōt hō-rahī-thī. Hīr
On-what day he came, the-Ahir-to gradually recovery occurring-was. The-Ahir
 ap^ṇē bhāi-sē bōlō ki, 'āih lāl-pag^ṛi-wālō kaṇ baithō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaṇ-sō sai?' 'Yō sai Jai-kaḷi-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷi-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaḷi-kai ghar-wālō sai?'
to husband.' That Ahir said that, 'thou Jai-kaḷi-to husband art?'

Ki, 'hā-ji.' 'Tō, birā, mērai āj ōt hui-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māḡ. Hīr-kā jamāi bōlō ki, 'birā, tū
Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou
 jī-kō kar^ṛō sai. Maī māḡgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarah dūgō? Mēre mar^{tē}-kē mūh-tāi nikaḷ-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō maī-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēli laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahir said that 'thou
 baṛo sohanō; ki yā jēli tīn tīn chand-kai pōri gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāhī-nai ikis baras dharē-dharē hō-gayō, mēre kākā Hukam^{lā}-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mēre kāl^{jē}-kī kōr. Jāh-par tīn tīn biyāh big^ṛā-sai. Tāi-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarah dē-dū?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kaḷī's husband.' Said the Ahīr, 'are you Jai-kaḷī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahīr, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Ḥukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngṛī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāngṛī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-में-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी रह-के न्हारो धन-की हिसो दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्टी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रै-ने ओ-ने सब अपनी धन उडे-दियो । सब खरच हुआ-पर उना देस-में भोत बडी काऊ पछो ओर ओ-के खावा पीवा-की भोत पडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फीतरा खाता-था ओ-के उपर-ऊ ऊ खुसी-से रतो । पन ऊ-की ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो न्हारा बाप-के घरे तो सुकता-ऊ मेनत मजूरी करवा-वाळा-के बी पेट भरी-ने बचे इतरो खावा-के मिळे । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कूंगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपर-त हूँ थारो छोरो केवावा-के लायक नी रियो । न्हारी गिनती तूँ अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ऊ ओ-के देख्यो ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटार्ई-लियो ओर ओ-के मठी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भोत पच्छो चंगो लाव ओर ए-के पेराव ओर ए-का हात-में अंगूठी पेराव ओर पग-में जूतो पेराव । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । कबोके न्हारो यो मयो हुआ छोरो आज जीवतो हुआ । यो खोवई-गयो-था पन फिर मिळ्यो । जदे वी बडो हरक मनावे लाग्या ॥

अब ओ-को बडो छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनायो । फिर ओ-ने नोकर-होन-में-से एक-के बुलै-ने पूछा इन बात-को अरथ केँ हँ । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जै-से ओ-ने सेल दीवी-हे । फिर ओ-के बुल्यो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनी कदी-बी उलाँग्यो नी । ऐसो होत भी थ-ने म्हा-के म्हा-रा मंतर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी । ओर जे-ने थारो माल रामजनी-के साथ उलै-दियो उना छोर-के वास्ते सेल दीवी । फिर ओ-ने ओ-से कियो के बेटा तूँ हमेशा म्हा-रे-ज पास रे-हे । ओर जो कई म्हा-रे पास हेऊ सब थारो-ज हे । यो थारो भाई मन्थी थो ओर पाछो जीवती हुओ । खीवाई-गयो-थो ओर पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^mmī-kē dō chhōrā thā. Un-mē-sē chhōtā chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mīhā-kē mīhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 hissō dai-lākh.' Ōr ō-nē un-nē apⁿnā māl-tāl-kō bhāṭō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōḍā-i dīn-mē ū chhōṭō chhōrō sab apⁿnī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā chēn-mē rai-nē ō-nē sab apⁿnō dhan
And there pleasure-in remained-having him-by all his-own wealth
 uḍai-diyō. Sab kharaḥ huā-par unā dēs-mē bhōt baḍō kāḷ
was-squandered. All expenditure been-on that land-in a-very great famine
 padyō, ōr ō-kē khāwā-piwā-kī bhōt aḍⁿchan paḍⁿwā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ēk ād^mmī-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād^mmī ō-kē sūḍⁿlā charāwā-kē apⁿnā khōt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūḍⁿlā jō-kōi phōtⁿrā khātā-thā, ō-kē upⁿra-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kē kōi-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūḍ-mē āyō, tō kēnē lagyō, 'mīhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 mukⁿtā-j mēnat majūrī karⁿwā-wālā-kē bī pēt bhārī-nē
many-very labour wage doers-to even belly filled-having
 bachē, itⁿrō khāwā-kē mīḷē, ōr hñ yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marũ. Ab yā-sē hũ uṭhi-nē bāp-kē wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, “dāy-ji, hũ tamārō or Bhag^wwān-kō gunāgār hũ, or
will-say that, “father-sir, I you-of and God-of sinner am, and
 ē-kē up^rrāt hũ thārō chhōrō kēwāwā-kē layak nī riyō. Mhārī
this-of beyond I thy son being-called-for fit not remained. My
 gin^ti tũ apⁿnā nōkar-mē kar.” Phir ū wā-sē
counting thou thine-own servant-among make.” Then he there-from
 uṭhi-nē apⁿnā bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhētīpō hōtē-j ō-kē dekhyō; or ō-kē dayā āi, or
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, or ō-kē galā-sē chōṭāi-liyō, or ō-kē maṭṭī dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, ‘dāy-ji, hũ Bhag^wwān-kō or
son-by him-of father-to it-was-said that, “father-sir, I God-of and
 tamārō gunāgār hũ, or hũ tamārō chhōrō kēwāwā-kē layak nī
you-of sinner am, and I your son being-called-for worthy not
 hũ.’ Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, ‘ēk bhōt
am.’ But the-father-by him-of servants-to it-was-said that, ‘a very
 achchhō āngō lāw, or ē-kē perāw; or ē-kā hāt-mē
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgūthi perāw, or pag-mē jūto perāw, or āj jīmi-chūthi-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō
great rejoicing we-all will-celebrate. Because-that my this deal
 huō chhōrō āj jīw^tō huō; yō khōwai-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again
 milyō.’ Jadē vī baḍō harak manāwā lāgyā.
was-got.’ Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē thō. Or jadē ū chalyō
Now him-of the-elder son the-field-in was. And when he walked
 or ghar-kē pās āyō, ō-kē nāch^wwā-kō or gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
became-audible. Then him-by servants-in-from one called-having it-was-asked,
 ‘in bāt-kō arath kaĩ hē?’ Phir ō-nē kiyō kē, ‘thārō
‘this affair-of meaning what is?’ Then him-by it-was-said that, ‘thy
 bhāi āyō-hē, or thārā bāp-sē ū khusī-majā-mē milyō, jē-sō
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nē sēl dīwi-hē.’ Phir ō-kē ghussō āyō, or ghar-mē
him-by a-feast given-is.’ Then him-to anger came, and the-house-in

jāwē nī. Jē-sō ō-kō bāp bāhēr ai-nē ō-kē
he-goes not. That-from him-of the-father outside come-having him-to
 sam'jāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it'rā baras-sē sōwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō nī. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar harōbar chēn kar'wā-kē wāstē kadī bī bak'rī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ōr jē-nē thārō māl rām-janī-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē. Ōr jū-kaī mhārē
that, 'son, thou ever me-of-verity near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāi maryō-thō, ōr
near is, that all thine-verity is. This thy brother dead-was, and
 pāchhō jīw'tō huō; khōwai-gayō-thō, ōr pīohhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परबात्या

पेलो पेर म-ने 'म्हावत धोवत लाग्यो वो मारु-जी ।
 केँ दुसरो केँ दुसरो सीस गुथॉवताँ मारु-जी ।
 केँ तिसरो केँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चौथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।
 पांचमी पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।
 सातमी पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 केँ आठमे केँ आठमे बोल्थो बेरी कूंकडो मारु-जी ।
 केँ तो-ने सोक सँताप्यो रे कूंकड-ला ।
 केँ म्हारी केँ म्हारी रत-मे बोल्थो रे कूंकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 केँ पत्ते केँ पत्ते बेरी कूंकडो मारु-जी ।
 डाल टूटी मिनकी पडी मारु-जी ।
 केँ कूंकड केँ कूंकड करे बदावना मारु-जी ।
 कच्चो दूद पिलाऊँ वो मिनक-डी ।
 केँ कूंकड केँ कूंकड मार भगाव वो मिनक-डी ।
 भाँगन डोल बजाव वो मारु-जी ।
 भाँगन गोद गवाव वो मारु-जी ।
 केँ कूंकड केँ कूंकड मार हुषा बदावना मारु-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ

PARABĀTYĀ.

MARRIAGE-OF

MORNING-SONGS.

Pēlō pēr ma-nē nhāwat dhōwat lāgyō, wō mārū-jī.
The-first watch to-me bathing washing passed, O beloved.

Kaī, dus^{rō}, kaī, dus^{rō} sīs guthāw^{tā}, mārū-jī.
Ah, the-second, ah, the-second head braiding, beloved.

Kaī, tis^{rō}, kaī, tis^{rō} bālū-dā san^{jāw}^{tā}, mārū-jī.
Ah, the-third, ah, the-third the-children in-reconciling, beloved.

Chōthō pēr rasōi nipāw^{tā} lāgyō, wō mārū-jī.
The-fourth watch food in-dressing passed, O beloved.

Pāch^{mō} pēr nāy jimāw^{tā} lāgyō, wō mārū-jī.
The-fifth watch the-husband in-feeding passed, O beloved.

Chhatṭō pēr ma-nē sēj bichhātā lāgyō, wō mārū-jī.
The-sixth watch me-to bed in-spreading passed, O beloved.

Sāt^{mō} pēr ma-nē sār khēl^{tā} lāgyō, wō mārū-jī.
The-seventh watch me-to chess in-playing passed, O beloved.

Kaī, āth^{mē}, kaī, āth^{mē} bōlyō bēri kūk^{dō}, mārū-jī.
Ah, at-the-eighth, ah, at-the-eighth crowded the-enemy the-cock, beloved.

Kaī, tō-nē sōk sātāpyō, rē kūkaḍ-lā.
Ah, thee-by sorrow was-kindled, O cock.

Kaī, mhārī, kaī, mhārī rat-mē bōlyō, rē kūkaḍ-lā.
Ah, my, ah, my dalliance-in thou-didst-crow, O cock.

Dāl dāl min^{kī} phirē, mārū-jī.
Branch branch the-she-cat wanders, beloved.

Kaī, pattē, kaī, pattē bēri kūk^{dō}, mārū-jī.
Ah, on-leaf, ah, on-leaf the-enemy cock, beloved.

Dāl tūṭi, min^{kī} paḍi, mārū-jī.
The-branch broke, the-she-cat fell, beloved.

Kaī, kūkaḍ, kaī, kūkaḍ karē hadāw^{nā}, mārū-jī.
Ah, the-cock, ah, the-cock makes joy-celebration, beloved.

Kachohō dūd pilāũ, wō minak-ḍī.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kaĩ, kũkad, kaĩ, kũkad mār-bhagāw, wō minak-ḍī.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Āgan dhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.

Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.

Kaĩ, kũkad, kaĩ, kũkad, mār huā badāw'nā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.

Ah! the second, ah! the second was spent in braiding my hair, O Beloved.

Ah! the third, ah! the third, in reconciling little children, O Beloved.

The fourth watch was spent in preparing food, O Beloved.

The fifth² watch was spent in feeding my husband, O Beloved.

I spent the sixth watch in spreading the bed, O Beloved.

The seventh watch was spent by me in playing chess,³ O Beloved.

Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.

Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵

Ah! in my, ah! in my love-time didst thou crew, O chanticleer.

A she-cat is going about from branch to branch, O Beloved.

Ah! from leaf to leaf, ah! from leaf to leaf, flieth chanticleer, mine enemy, O Beloved.

The branch broke, the she-cat fell, O Beloved.

Ah! chanticleer, ah! chanticleer sounds a paean of escape, O Beloved.

I shall make thee drink fresh milk, O she-cat.

Ah! beat, ah! beat chanticleer and make him flee, O she-cat.

(The cock is now put to flight), let the drum sound in the courtyard, O Beloved.

Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *pahars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cock-crow, a husband cannot stay with his wife.

⁵ The termination *ḍō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी न्ह-ने न्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर घोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकटो कर-ने कठेक दूर देस-में चक्यो-गयो और वठे चेन-सँ रे-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ज सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काक पयो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ज वणी देस-में कोई एक आदमी-के पास जाय-ने रह्यो । वणी आदमीएँ वी-ने सूर घरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटरा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुद्ध आवी वणीएँ कयो के न्हारा पिता-रे घरे तो न्हेत मजुरी करवा-वाका-के-ई पेट भरी-ने बचे इतरो खावा-ने मिऊ-है । ओर हँ भूखा मरूँ-हूँ । अबे अठा-सँ उठी-ने हँ पिता-के वठे जाऊँ न कहुँगा के भाभा-सा हँ आप-को ने भगवान-को अपराधी हँ ओर आप-को लडको बाज-वा-के लायक नी रह्यो । न्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ज वठा-से उठी-ने आपण पिता-के पास आयो । पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दोडतो हुओ जाय-ने ज वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हँ भगवान-को ने आप-को अपराधी हँ ओर हँ आप-को लडको केवावा-के लायक नी हँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के आँखो भंगरखी लाव ओर ई-ने पहेराव । ई-का हात-में बीठी पहेराव ओर ई-का पग-में पगरखी पहेराव । आज जीमी चुठी-ने आछी हरख खुसी करौंगा । कारण के न्हारो यो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मक्यो । जदी वी बडो हरख मनावे लागे ॥

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणायो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछो के आज यो काँई हे । जद वणीएँ वणी-के कयो के थारो भाई आयो-हे । ओर थारा बाप-ने ऊ खुसी-मजा-सँ मक्यो अणी-के वास्ते या मिजमानी दिवी-हे । जद वी-ने रीस आवी ओर घर-में जावे नही । ऊ-सँ वणी-को बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हँ थाँ-की इतरा बरस-सँ सेवा करूँ-हूँ ओर थाँ-को केणो न्हँ कदी भी लोप्यो नही । असी न्हैता भी थाँएँ न्ह-ने न्हारा हंतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नही । पण जणीएँ थाँ-को धन रामजण्ठाँ-की गेल-मे रै-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बैटा तूँ सदा न्हारे पास रहे-है । ओर जो काँई न्हारे पास हे ऊ सब थारो हे । यो थारो मयो-थको भाई आज तने जीवतो मक्यो । ओर गम गयो-थो ऊ पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād^amī-kē dō kawar thā. Wanā-mē-sū chhōtā laḍ^akāē
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kādō. Phēr waṇīē waṇā-kā dhan-kō bāṭō waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇī chhōtā laḍ^akāē sab āp^aṇō dhan ēkatthō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur wathē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇīē sab āp^aṇō dhan udāy-diyō. Phēr jō i-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇī dēs-mē ēk baḍō-bhūri kāl
was that all was-spent, then that country-in one very-great famine
 paḍyō, or waṇī-kē khāwā-piwā-kī baḍī aḍ^achan paḍ^awā lāgi. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōi ēk ād^amī-kē pās jāy-nē rahyō. Waṇī ād^amīē
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāvā-kē-wāstē āp^aṇā khēt-par bhējyō. Or sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-seul. And swine whatever
 chhōt^arā khātā-thā waṇī-rē ūp^ara-j ū khusī-sū rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇīē nahī diyā. Jād vī-nē suddh āvī, waṇīē
those-even him-to by-anyone not were-given. Then him-to scuses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūri-kar^awā-wāḷā-kē-i
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it^arō khāwā-nē milē-hai; or hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē athā-sū ūṭhī-nē hū pitā-kē wathē jaṭ nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, "bhābhā-sā, hñ āp-kō nē Bhag^awān-kō ap^arādhi hñ; or
that, "father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^akō baj^awā-kē layak nī rāhyō. Mhāri giṇ^ati
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk^arā-mō karō." ' Or ū wathā-sē
your-Honour your-Honour-of servants-among make." ' And he there-from
 uṭhī-nē āp^anē pitā-kē-pās āyō. Paṇ vi-kā bāpē vi-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw^atō dikh-nē vi-nē waṇi-kī dayā āvi, or dōḍ^atō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇi-kē gaḷā lāgyō, or waṇi-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Or waṇi laḍ^akāē āp^anā pitā-nē kahī kē, 'bhābhā-sā, hñ Bhag^awān-kō
And that by-son his-own father-to it-was-said that, "father-sir, I God-of
 nē āp-kō ap^arādhi hñ; or hñ āp-kō laḍ^akō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 layak nī-hñ.' Tō-bhi waṇi-kā pitāē āp^anā nōk^arā-nē kahyō kē,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
 'āchhi āngar^akhi lāw or ī-nē paherāw, ī-kā hāt-mē bīthi paherāw, or
'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 ī-kā pag-mē pagar^akhi paherāw. Āj jimi-chuthi-nē āchhi harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō laḍ^akō, jiw^atō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō maḷyō.' Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.' Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇi-kō baḍō laḍ^akō khēt-par thō; chaḷ^atā-chaḷ^atā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vi-nē wathē nāch^awā-gāwā-kō awāj suṇānō. Or waṇiē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kāi hē?' Jad
one servant-to called-having it-was-asked that, "to-day this what is?" Then
 waṇiē waṇā-kē kayō kē, 'thārō bhāi āyō-hē; or thārā bāp-nē ū
by-him him-to it-was-told that, "thy brother come-is; and thy father-to he
 khusī-majā-sū maḷyō; aṇi-kē wāstē yā mij^amāni divi-hē.' Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,
 ris āvi, or ghar-mē jāvē nahī. Ū-sū waṇi-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvi-nē vi-nē sam^ajāwā lāgyō. Paṇ waṇiē vi-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hñ hñ-kī it'rā haras-sñ sēwā karñ-hñ, or thā-kō kēṇō mhañ
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadī-bhī lōpyō nahī; asī whētā bhī thāñ mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb'tyā-kē-barōbar ārām-chēn kar*wā-kē wāstē kadī bak'ri-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī didhō nahī. Paṇ jaññē thā-kō dhan rām'janñā-kī gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē uḍāy-diyō, wañi laḍ'kā-kē wāstē lōkā-nē jīmāḍō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waññē wañi-nē kayō kē, 'bētā, tñ sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; or jō-kāñ mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāi, āj ta-nē jiw'tō maḷyō; or gam-gayō-thō, ū pichhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; aṇi-kē wāstē āpā-nē harakh-khusī kar'nō jōgy^a hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियाँ मेर मीणा ओर भीलों-का डर-सँ ठाकर-ने अरज करवा-सँ एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राह्मण लुगाई ओर एकला दीकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-है। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सँ बच-ने जीवा-को लोभ करणो या वात निंदित समज-ने जो जासा-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-मँ बारा आदमी खेत पछा। एक-रा हात-री तरवार-वार लागवा-सँ पडियार-रो माथो भी धड-सँ अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सचू-पर प्रहार करवा-सँ अबकी बार तरवार भी टूट-पडी। तो कटार खेच-ने कबंधण दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सँ पलट-ने जठे आप-को माथो कट पछो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने भंगरखी-की चालके पन्ने बाहरी बगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सँ मृत्तिका-रा पिंड कर-ने आप भी माथारे पास सरीर छोड्यो। या सब वात ऊ चारण अलग जभो जभो देख-रह्यो-थो। राजपूत मायो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सँ चाल-ने आगे सिरोही इलाके खींवज नामक देवडा चाहुवाण सरदार-के ठकाणो जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप जँ-ज वखत पिता-की कचेरी-में आया ओर पूछी। तो चारणण फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कव्या केडे कबंध सचू-ने मार-ने पाछे माथा नखे आय-ने अजाबी-की चाल-सँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार भंगरखी-की चाल-के भीतर-के पन्ने माँजी के बाहर-के पन्ने। जो बाहर-के पन्ने पूँछी तो फेर जँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सूर बीर सरदार-की बहादुरी-में कोई तरे-सँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आछी भी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पन्ने काँई करे। जँ राजपूत

तो जो करी सो बणी-ज आछी करी । ओर मायले पजे कटारी माँजवा-की या बताई तो अब थाँ कोई रजपूती करो । जद करजो जद जाणाँगा की ठीक है । जँ-सँ तो जो बणी सो कर दिख्वाई । कवरजीए पिता-का मूँडा-सँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रूबरू इसी पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगे नही जीवणो । ओर उण पडियार सरदार-की तरह-सँ भगडो कर-ने माथो कट्या पाछे तरवार चलाय-ने माथा-रे पास आय-कर माथेला पला-सँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ādāw¹lā-kā pahād-mē śrī dar¹bār-kē ilākē Jūḍāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō ṭhakāṇō hai. Jathē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāraṇ āy-nē hajār dō aḍāi-kī dātāri pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlā-mē girāsiyā Mēr, Miṇā or Bhīlā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Miṇās and Bhīls-of fear-from
 Ṭhākar-nē araj kar¹wā-sū ēk Paḍiyār sar¹dār-nē Ṭhākar ī-kī
the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of
 lār dinō. Āgē girāsāyē yā-nē lūṭ¹wā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lugāi or ēk¹lā dōk¹lā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-twain armed-man-to
 Rājput girāsiyō lūṭē nahī. Parant girāsiyā Bhīl, Miṇā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhīls, Miṇās were. These
 bhī Chāraṇ-rāw-nē lūṭ¹wā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus¹manā-kē āgē ḍar-nē āp¹ṇī jāṭ chāraṇ
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jīwā-kō lōbh kar¹ṇō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vī sar¹dār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri kari nahī. Ākhar jhag¹dō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār par excellence is the Court at Udaipur.

Sar'dār-kā hāt-sũ bārā ād'mi khēt padyā. Ek-rā hāt-rī tar'wār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
 wār . lāg'wā-sũ Padiyār-rō māthō bhī dhad-sũ alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
 par kabandh raṇ-mē rūp-rayō, ōr satrū-par prahār kar'wā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sũ ab-kī-bār tar'wār bhī tūt-paḍī. Tō kaṭār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhē dōḍ-nē kuchh dūr jāy āp'na dus'manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uṭhā-sũ palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kat padyō-thō, wathē āy-nē gōḍī-gāl-nē bēṭh-gāyō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
 aṅgar'khī-kī chāl-kē pallē bāh'rī bag'lē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kīdhī, ōr phēr āp-rā turat-rā nik'lyā-huā rakt-prawāh-sũ mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōdyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rah-yō-thō. Rāj'pūt
thing that bard aloof standing standing witnessing-was. The-Rāj'pūt
 mār-yō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sũ chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
 nāmak Dēw'dā Chāhuwāṇ Sar'dār-kē ṭhakāṇē jāy-nē jō
by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what
 huī-thī sō sārī wāt kahī. Tō Ṭhākār Har'bam-jīē yā
happened-had that all story was-told. Then Ṭhākār by-Harbamjī this
 wāt suṇ-nē uṇ Sar'dār-kā ghaṇā bākhān kīdā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ũ-j wakhat
This story the-Prince Narpāl-Dev-jī heard-having himself at-that-very time
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Ṣō suṇ-nē kawar-jīē kahī kē, 'māthō
account was-said. That heard-having by-the-Prince it-was-said that, 'the-head
 katyā kōḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābi-kī chāl-sũ kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kīdhī, sō tō thik. Parant katār angar^akhī-kī
sheath-into was-made, that verily right. But the-dagger robe-of
 chāl-kē bhītar-kō pallē māñji, kē bāhar-kē pallē ? Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? If
 bāhar-kē pallē pūchhī tō phēr ũ-mē kāñ hai ? Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ? This remark
 kawar-jī-kī sun-nē nādānī jān-nē sab has^awā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bīr sar^adār-kī bahāduri-mē kōī tarē-sū āp pandē bīr^atāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kuñil^atā-sū nyūn^atā batāw^anī yā
pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhī nī lāgī. Tō āp kahyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ‘ sunō-jī kawar-jī, bāhar bhītar-kō pallō kāñ karē ? Ū
that, ‘ listen-O prince, outer inner-of border what makes ? By-that
 Rāj^apūt tō jō kari sō ghañ-j āchhī kari. Ōr māy^alē
Rājput as-to what was-done that very-much good was-done. And inner
 pallē katāri māñj^awā-kī yā batāi tō ab thā kōī raj^apūti
border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad kar^ajō, jad jāñgā kī thik hai. Ū-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō banī sō kar dikhāi.’ Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown.’ By-the-Prince father-of
 mūḍā-sū asā kar^adū wachan sun-nē wañi-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb^arū isō pañ karyō kī, ‘ tīs baras-kī umar huā
in-the-presence such vow was-made that, ‘ thirty years-of age having-become
 kēḍē ēk mahinō bhī āgē nahī jīw^anō ; ōr un Paḍiyār
after one month even afterwards not to-live ; and that Paḍiyār
 sar^adār-kī tarah-sū jhag^adō kar-nē māthō katyā pāchhē tar^awār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head-of by-the-side come-having inner border-with dagger
 māñj-nē myān-mē kar-nē pāchhē khēt paḍ^anō.’
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.’

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmērpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bārd having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhīls, he requested the Thākūr and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhīls and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirohī, belonging to the Devdā Chāhuwān Sardār, related all that had happened. Then the Thākūr Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	495,978

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Ḍāṅg, the language is known as Ḍāṅgihaī, Ḍāṅgēsṛā or Ḍhaṅḍērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kuṇḍalī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hāṛauṭī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjz*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar^{nō}*, for *gir^{nō}*, to fall; *dan*, for *din*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṅ* is more common than in Standard Mālvī. Thus, *mār^{nō}*, instead of *mār^{nō}*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hāṛauṭī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhai*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthāni system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvi. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipuri verbs compounded with *āv'ṇō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āī*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भक्तो मानस गांव-ने जावे-हो । मारग-में जँ-के-ताई एक दुसरो आदमी मिळ्यो । जँ-ने जँ-से की कै थारो काई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने बूजी कै थारो काई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की कै चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ-ने की कै मँ तम लाग्याई । कूड़ा-पर पानी पीवा चाला । तो कूड़ा-पर जार जँ-ने लोटो कूड़ा-में पानी भरवा-सारू पटक्यो । पछाड़ी-मँ जँ-ने बद-ने जँ-के धक्को दे-खाइयो । ज कूड़ा-में गर-पड़ो ॥

कूड़ा-के बीच एक रूख पीपली-को हो । सो जँ पीपली-में उलज-गियो । ओर रात-भर ज कूड़ा-में रियो । ज कूड़ा-में दो जंद रहे-हा । रात-में वे दोनू बतलाया । एक-ने की कै को भाई-माव थाँ आज-काल काहा रोहो-हो । तो जँ-ने की कै मँ बादस्या-की छोरी-का डील-में हूँ । दुसरा-ने की कै मँ हूँ कूड़ा-का टाणा-के नीचे धन भोत-सोक है । हूँ-की रुखाकी कछू-हूँ । या खेर पहला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-में-मँ कुड़ावे तो छूटो के नहीं । तो जवाब दियो कै यूँ-तो कदी-बी न छूटाँ । परंत कोई हूँ कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाइ तो छूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन बी म्हाँ-कोई-ने ले-जावा-दाँ । परंत कोई हूँ कूड़ा-को जल खाइर जँ ठाम-पर छड़के तो म्हाँ जँ-मँ काई-बी खेचल न्हे कराँ । धन ज-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दिन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-में-सूँ बारे खाइयो । दो थार घड़ी-में साँस लेर जँ-ने पहली एक लोटो जल-को भरर वाई गियो कै जाहाँ ज जंद बादस्या-की छोरी-हँ लाग-रिया-हो । बादस्या-के यो नीम हो कै जँ-का डील-में बड़ो जंद है । जो हूँ-ने कुड़ा-देगो जँ-हूँ-ने परणा-दूंगो । तो हूँ-ने जार जँ-को उपाइ यो-ही कखो कै जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जद जंद छूट-गियो । जँ-के नीरांत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताई परणा-दी । अस्याँ-ई वो टाणा-के नीचे-सूँ जँ धन-पर जल छड़कर वो धन बी खाइ-लियो । ओर लुगाई अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ēk bhaḷō mānas gāw-nē jāwē-hō. Mārag-mē ũ-kē-tāī ēk-dus'rō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād'mī miḷyō. Ū-nē ũ-sē kī kai, 'thārō kāī nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būji kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kāī nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown. and
 kī kai, 'ohāl mhārē sāt-hī hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-verity thou-becomes.' A-little
 sāk giyā ar ũ Bad-nē kī kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āī. Kūrā-par pānī pīwā chōlā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ũ Nēk-nē lōṭō kūrā-mē pānī bhar'wā-sārū paṭ'kyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhārī-sū ũ Bad-nē ũ-kē dhakkō dē-khāryō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē bīchē ēk rūkh pīp'li-kō hō. Sō ũ pīp'li-mē
The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyō, or rāt-bhar ũ kūrā-mē riyō. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē dōnū bat'lāyā. Ēk-nē kī
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāī-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 kī kai, 'mū Bād'syā-kī ohhōrī-kā dīl-mē hū.' Dus'rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 kī kai, 'mū, ī kūrā-kā dhānū-kē nichē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-kī rukhāḷī karũ-hũ.' Yā khēr pah^alā-sē pūchhī kai,
This-of guarding doing-I-am. *This having-said the-first-to it-was-asked that,*
 'thā-nē kōī ũ chhōrī-kā ḍil-mē-sũ chhurāwē tō
 'you-to any-one that daughter-of body-in-from (if-)may-release then
 ohhūtō kai nhī?' Tō jawāb diyō kai, 'yũ-to kadī-bī
 do-you-leave or not?' *Then answer was-given that, 'thus-indeed ever-even*
na chhūtā. Parant kōī ĩ kūrā-kō jal lē-jār ũ-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
ohhātā dē-khār, tō chhūt-jāwā.' Dus^arā-nē kī kai, 'mhā-kō
 drops may-put, then we-leave.' *The-second-by it-was-said that, 'us-of*
 dhan bī mhā kōī-nē nē lē-jāwā-dā. Parant kōī ĩ
 wealth also we any-one-to not to-take-away-allow. *But any-one this*
 kūrā-kō jal khārār ũ thām-par chhar^akē tō mhā
 well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sũ kāī-bī khēchal nhē karā. Dhan ũ-ī iē-jāwē.'
 him-from any-even obstruction not do. *The-wealth he-alone takes-away.'*
 Yā bāt ũ Nēk-nē suṇ-linī.
 This word that Good-by was-listened-to.

Dūjē dan ban^ajarā kūrā-par pānī bhar^awā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sũ bārē khāryō. Dō chyar
 And that Good-to the-well-in-from outside it-was-drawn. *Two four*
 gharī-mē sās lēr ũ-nē pah^alī ek lōtō jal-kō
 hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhā ũ jand bād^asyā-kī chhōrihē
 having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād^asyā-kē yō nīm hō kai, 'ũ-kā ḍil-mē barō
 dwelling-was. *The-king-to this rule was that, 'her-of body-in a-great*
 jand hai. Jō ĩ-nē chhurā-dēgō ũ-ī-nē par^anā-dūgō.'
 demon is. *Who this-one will-release him-indeed-to in-marriage-I-will-give.'*
 Tō ĩ-nē jār ũ-kō upāi yō-hī karyō kai ũ-kī
 Then this-one-by having-gone her-of remedy this-verity was-done that her-of
 ākh-par ũ kūrā-kā jal-ka chhātā diyā. Jad jand
 eye-on that well-of water-of drops were-given. *Then the-demon*
 chhūt-giyō. Ũ-kē nīrāt hō-gayī. Bād^asyā-nē wā chhōrī ũ-kē-tāī
 left. *Her-to relief became. The-king-by that daughter him-of-to*
 par^anā-dī. Asyū-ī wō dhānā-kē nīchē-sũ ũ dhan-par
 in-marriage-was-given. *So-verity he the-mouth-of below-from that wealth-on*
 jal chhar^akar wō dhan bī khār-liyō. Ōr lugāī ar dhan
 water having-sprinkled that wealth also was-dug-out. *And wife and wealth*
 lēr ānand kar^awā lāg-giyō.
 having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pīpal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsingharh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*naẓr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj^hbō*, to worship; *kūd^hbō*, the act of leaping; *chhōr^hbō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhē^hsāhē*, to the buffalo; *khāl^hhē*, into the river; *ghōrā^hhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khūsī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHARH.)

~~गीस घालीस पास होसा मड~~
~~उंग्र मयानीसीय जी राजमाड. पदसु~~
~~मड राजजीसाव डे पास डारमाडमीनगे~~
~~बीपारीडे उंग्र मयानी सीय जी डी~~

फुटेती पाटी रे देवांगी नोर जा
 बीचारुते नेंसो अनापो जड पडया
 पाटी न्नाही नोर सवारी वेर बोव
 पुजवा पदारी जड नेंसो आपो
 जेडी गोडी वंदी थी जो गोड
~~उटी जड राजाजी सावने कपडा~~
 डी ही न्नाव नेंसो आजे सो न्नातरी
 लागे ते आलपाजी डी जुंगरी
 ते नीसे गणे जड राजाजी साव ते
 डुपरा लपागी बीयजी से डरी ते,
 हं जानेथोते तम पीठ रेरी गपा
 रो. जड डुपराजी ने घोडा डी लगाम
 बेंपुते दोगीन डोरडा डी हरी
 जड घोडे लागे तो नेंसा हे जावरीपो

७६ नेरीं डो तो वाउ हे डुडुवो
 होयो न्मोर डंपर लपानी सीधजी
 डो तरपान डो हुान छोड-बोहोपो नेसा
 डो छोल सीरी डो पुडा अलका
 अलका होगया न्माधो न्मनांग न्मोन
 न्माधो डिनंग हो गयो न्मोव न्माप
 उगाम पडुडे डिका होगया हुम
 बेर वोर में छुडनाहोया डिनंग
 गया न्मोन हेला पाड ७६ डुपव
 साव ने गुपपहीयो डे डुपोडिबोहुं
 ७६ हुम सब डुपरजी साव डे
 पाम गया ७६ बडवा मंगाडे
 डिन डो माभाडाव न्मोव लोही हेडुडे
 डुडानमे डोडो न्मोन मोडन डे उगापो

याव अयादान् गोत्रे को मसालु श्री
 गोत्रे को सीपारी घोडाडे साने
 उर दीपा उ घोडा हुं धीरां यीरां
 ठान में केप्रागो ग्याप गोत्रे रायत
 जी साब दोरी सरदा उरा वे पदारु
 गोत्रे रायतजी साब ने गोत्रे उपर
 जपानी सीधजी ने अंसो आरोगे
 अंसो आरोग उ रायतजी साब
 मेल मे पदारु गोत्रे उपर जी साब
 जेरा मे पोडगात्रा दुसरा हीन
 धुसी उा अमल पानी होत्रा
 नीजव नीछरापल दोरी हीगाम
 बारी उपर जी साब जी जेसा
 मान वा उी बडारी दोरी

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGAH.)

TRANSLITERATION AND TRANSLATION.

Tis chālīs bar's hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichāri kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charēti pāṭi-phē dēkhāgā.' Ōr yā biobār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad paṛwā pāṭi āi; ōr sawāri
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj'bā padāri. Jad bhēsō āyō, jē-kī gōri bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thi. Jō gōryā kāti jad Rāwat-jī-sāb-nē bar'chhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'ri-kē nichē
Now the-buffalo went-off and so-much ran that Jālpā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kāi
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam piṭh-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-verity gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr'ā-kī dai. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khālhē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd'bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt ohhōr'bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ādō anāg, ōr ādō unāg hō-gayā, ōr āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr'tā-hōyā unāg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hũ.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak'rā māgā-kē
am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā mātāhā kātyā ōr lōi hēr-kē kūṛān-mē jhēlyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōṛā-kē lagāyō. Chār char^wādār ōr dō masāl^ohī ōr dō sipāi
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy
 ghōṛā-kē sātē kar-diyā, kē ghōṛāhē dhīrā dhīrā ṭhān-mē
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōr Rāwat-jī-sāb dōi sar^ddār dērā-phē
bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārōgyō. Kāsō ārōg-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dērā-mē pōṛ-gayā. Dūs^rrā din khusī-kā amal pānī
the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water
 hōyā; nijar nichh^rrāwal hōi. Inām bāṭī Kāwar-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār^bbā-kī barāi hōi.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pāṭī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpāji Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy who accompanied the horse, were directed to walk the horse to the stable,

¹ Rāwat-jī is the title of the Rājās of Narsingharh.

² This festival is held on the day after the Diwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *ādhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *lakh'nō*, for *likh'nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *hun'nō* for *sun'nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar'wan-rē*, to Sarwan; *thūnē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *kah'nō* or *kēnō*, to say, is *kīdō*. The causal of *piṇō*, to drink, is *pāw'nō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थी । वणी-रा मा-बाप आँखा-जँ आँदा था । सरवण वणा-ने तीक्षाँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के बेटा, पाणी पाव । न्हाँ-ने तरस लागी । जदी ऊ वणा-ने वठे बेटा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-जँ देख्यो । तो जाण्यो के कीरँ हरण्यो पाणी पीवे-हे । एसो जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कीरँ मनख हे । एसो जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंखो । जद सरवण बोल्थो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो के-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनी-ने पावा-ने आयो । जदी आँदा आँदी बोल्था के तूँ कूँ हे । दशरथ बोल्थो के थाणे काँरँ काम हे । येँ पाणी पीयो । जदी बेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्थो के हँ दशरथ हँ । ने मारा हातँ अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी बाणूँ मारो बेटो माखी वणा-ज बाणूँ तूँ मरजे । एसो हराप दे-ने आँदा-आँदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ek Sar^wañ nām kari-nē ād^mi thō. Wañi-rā mā-bāp ākhā-ñ
A Sarwan name made-having man was. Him-of mother-father eyes-by
 ādā thā. Sar^wañ wañā-nē tōkyā phar^tō-thō. Chāl^tā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 ohāl^tā ādā-ādi-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^wañ-nē kidō kē, 'bēṭā, pañi pāw. Mhāⁿ-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jadī ū wañā-nē waṭhē bethāi-nē pañi bhar^w-wā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 taḷāw upar giyō. Wañi taḷāw upar Rājā Daś^rrath-kī chōki thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jañi wakhat Sar^wañ pañi bhar^w-wā lāgō. Jadī rājā Daś^rrathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ñ dēkhyō. Tō jānyō kē, 'kōi haranyō pañi
distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pivē-hē.' Ēsō jāni-nē rājāē bāñ māryō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^wañ-rē ohhāti-mē lāgō. Jō Sar^wañ wañi wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 kar^w-wā lāgō, jadī rājāē jānyō kē, 'yō tō kōi manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jāni-nē Rājā Daś^rrath Sar^wañ kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āpⁿō bhāñej. Rājā sōch kar^w-wā mañdyō. Jad Sar^wañ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, māri mōt thāñā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pañi pāw^jō.' At^rō kēi-nē Sar^wañ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 mari-giyō, nē Rājā Daś^rrath pañi bhari-nē bēn bēnoi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jādī ādā-ādī bōlyā kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūṅ hē?' Daś'rath bōlyō kē, 'thāṅē kāi kām hē? Thē pāṅi piyō.'
who art?' Dasrath said that, 'to-you what business is? You water drink.'
 Jādī bēn bōli, 'mē tō Sar'waṅ siwāy duś'rā-kā hāt-kō pāṅi nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
piyā.' Daś'rath bōlyō kē, 'hū Daś'rath hū, nē mārā hāt-ū ajāṅ-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
 Sar'waṅ mari-giyō.' Ādā-ādī Sar'waṅ-kō maraṅ huṅi-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
 hā,' kari-nē Rājā Daś'rath-nē harāp didō kē, 'jaṅi bāṅ-ū mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
 māryō, waṅi-j bāṅ-ū tū mar'jē.' Ēsō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādī bi mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Daśrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Daśrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.'¹ The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Daśrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou? Daśrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Daśrath said: 'I am Daśrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Daśrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament.'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawār, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—		
Western Malwa	1,241,500	
Nimbahera of Tonk	4,000	
	—————	1,245,500
Mālvī (Sōṇḍwārī)—		
Western Malwa	115,000	
Chaumahla of Jhallawar	86,556	
Bhopal	2,000	
	—————	203,556
Bhili (Western Malwa)		56,000
Hindōstānī (Western Malwa)		190,000
Other languages spoken in Western Malwa		16,868
		—————
	TOTAL	1,711,924
		—————

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāṅgrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *whayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *hun^onō*, for *sun^onō*, to hear; *ham^ojādī-nē*, for *sam^ojhādī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sun^onō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kījē* for *kahījē*, say. There is an instance of the Mēwārī *h*-future in *watāihē*, I will show. There is the Mārwarī causal with *ḍ* in *ham^ajāḍī-nē*, having persuaded, and *rōwāḍ^ajē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक ग्याबण स्याळणीए आपणा धणी स्याळ्या-ने कछ्चो के अबरके म्हारी हुवावड कठे करोगा । तो वणीए कछ्चो के नाहार-री गुफा-मांय । जदी नाहार आवेगा तो आपां-ने खाइ-जायगा । तो स्याळ्याए कछ्चो के जदी मूँ खूँखारूँ तो तूँ टाबखा-टूबरी-ने चूँटखा भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो मांगि-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-मांही हुवावड कीदी । वणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याळ्या-न हूँ कीदी । या वात हुणता-ज स्याळणीए छोरा-छोरियां-ने चूँटखा भरी-ने रोवाद्या । तो स्याळ्यो बोळ्यो के अय कनक-सुन्दरी टाबखा टूबरी क्यूँ रोवे-हे । तो स्याळणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो मांगि-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-जँ मोटो जनावर हे । असा विचार-मांही वा रात काटि-दीदी ने दुसरे दन आय्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिळ्यो ओर बाँदराए पूछ्यो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोळ्यो के म्हारा घर-मांही म्हारो खावावारो कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आय्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याळ्यो वठे हे ने वणी-जँ तूँ यूँ काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछ्चो के आपां-री पूँछडी दोई भेरी बाँदि ले-ने चालाँ ने हूँ था-ने स्याळ्यो वठे वताइहूँ । या वात हुणी-ने दोई पूँछडियाँ भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाखा । स्याळ्या-ने अणा-ने देख खूँखारो कीदी । ने स्याळीए छोरा-ने रोवाद्या तो स्याळ्याए पूछ्यो के टाबखा-टूबरी क्यूँ रोवे-हे । तो स्याळणीए कछ्चो के छोरा-छोरी नाहार-रो कालजो मांगि-हे । स्याळ्यो बोळ्यो के अणा-ने रोवा मत दो । छानाँ राखो । अबार धीरे धीरे बाँदरो मामो नाहार-ने हभजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलंग मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूँ बंधो-यो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याळ्यो वठे मजा-मे रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ēk gyāban syāl^{nē} āp^{nā} dhanī syālyā-nō kahyō kē, 'abar^{kē}
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhārī huwāwad kathō karōgā?' Tō waṇī kahyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of'
 guphā-māy.' 'Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syālyāē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kahyō kē, 'jadī mū khūkhārū, tō tū tāharyā-tūb^{rī}-nē chūṭakyā
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bhārī-nē rōwād^{jē}, nē hū pūchhū kē. "ī kyū rōvē-hē?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
 kijē kē, "ī nāhār-rō kāl^{jō} māgē-hē."'
say that, "these tiger-of liver wanting-are."'

Thōdā dan pachhē yē dōi jaṇā jāi-nē nāhār-rī guphā-māhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kīdī. Waṇī dan jad hājē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē,' tō jadī syālyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kīdī. Yā wāt huṇ^{tā}-j syāl^{nī}
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-chhōriyā-nē chūṭakyā bhārī-nē rōwādyā. 'Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, 'ay Kanak-sundarī tāharyā-tūb^{rī} kyū rōvē-hē?' Tō
said that, 'O Kanak-sundarī male-female-children why crying-are?' Then
 syāl^{nī} bōlī kē, 'ō Dar-bhañjan-rājā, chhōrā-chhōrī nāhār-rō kāl^{jō}
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.' Yā wāt huṇ^{tā}-j nāhār-rō jī uḍ-gayō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 piēhē pāw bhāgyō, nē vichār kar^{wā} lāgyō kē, 'mhārā ghar-mē mā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ũ mōṭō janāwar hē.' Asā vichār-māhī
eater someone-or-other me-than strong animal is. Such thought-in
wā rāt kāṭi-dīdī, nē dus'rē dan avyō tō bī yā-kī yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
huṇi-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō aṇi-nē milyō, ōr
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
bād'rāō pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhī mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
eater someone-or-other is. This word heard-having the-monkey this word-of
chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō avyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
lāgyō kē, 'ō mhārā sāh, ēk syālyō wathē hē, nē waṇi-ũ tū yū kāl
began that, 'O my lord, a jackal there is, and him-from thou thus what
darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
bād'rāē kahyō kē, 'āpā-rī pūchh'dī dōi bhērī bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
chālā, nē hū thā-nē syālyō wathē wataihū.' Yā wāt huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
dōi pūchhadiyā bhērī bād-nē, abō yē nāhār-rī guphā āḍī
the-two tails together tied-having, now these the-tiger-of den towards
chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kīdō, nē syāliē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
chhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
tūb'rī kyū rōwē-hē?' Tō syā'niē kahyō kē, 'chhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
chhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
mat dō. Chhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
ham'jāḍi-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē
persuaded-having bringing-is. This word on-hearing-very-immediately by-the-tiger
jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'dī-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by . tied-was, so
bhadikāi-bhadikāi-nē mari-gayō, nē syālyō wathē majā-mē rōwā lāgyō.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundari,¹ why are the children crying.'

'O Dar Bhañjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SŌṄDŌWĀRĪ.

Sōṅḍwārī¹ is the language of the Sōṅḍiās, a wild tribe, which inhabits the tract known as Sōṅḍwār, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sōṅḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sōṅḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,556

The following account of the Sōṅḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jādon, Sesodia, Gebhot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rājputās of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhia—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jāgir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

“ They are often called Rājputās, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, ‘ mixed race,’ some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

“ That the Sondias have a claim to antiquity, there can be no doubt ; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sōṅḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājput̄s in Central India, are the Sūḍis, who have spread from Sōṇḍwāra (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput̄ heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput̄ ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājput̄s upon this point, there is none on which they deem the Sōṇḍias to have so degraded the race from which they are descended.

"The Sōṇḍias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājput̄s in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sōṇḍias are by the other inhabitants of the country. They all drink strong liquor, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sōṇḍias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindārī war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sōṇḍias are aided by Brāhmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag^olō* or *hag^orō*, for *sag^olō*, all; *hāt^orō*, for *sāt^orō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmal^onō*, for *sābhaḷ^onō*, to hear; *ham^ojār^onō*, for *sam^ojhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^olō*, for *chhōk^olō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *didō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāmal^onō*, for *sābhaḷ^onō*, to hear (another Gujarātī word); *ham^ojār^onō*, for *sam^ojhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō* *ma-nē thē hālī-wāl^odiā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *waṇā-hē wāṭ-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāclh^oryā-ḍūm^oryā-hē uṛāi-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp^onē* means 'we, including the person addressed.' *Ap^onō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēlī form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwarī. Thus, *ham^ojāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāḷ^odī*, a servant; *war*, a year; *rōḥō*, bread, plural *rōḥā*, a feast; *banō*, a bridegroom; *bīrō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhīl character, as the above notes have shown. Nearly all these peculiarities also occur in Bhīl dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḍWĀRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हे कही के म-ने मारा वाँटा-की रूकम-पात दर्ई-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हे वाँट-दी । थोड़ा दिनाँ पाछे लोड़ो बेटो वणी-का वाँटा-की रूकम-पात लई वेगको चक्यो-गयो । वाहाँ वणी-ने वणी-का वाँटा-की हगकी रूकम-पात वीगाड़-दीदी । अर वणी-के पाँ काई नहीं रयो ओर वणी मूलक-में काक पद्यो । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पाँ गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार वर्ई-ने वणी सूकला-थी पेट भरे-थो जो सूकको भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाकी बाकदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हांतरा हे । हँ भूकाँ मरूँ-हँ । अबे हँ मारा जी-के पाँ-हे जातो रहँ । वणा-ती कहुँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ-को बी हराम-खोर वयो । थाँ-को बेटो बाजवा असो नहीं रयो । अबे म-ने थें हाकी वाकदिआँ मेको राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ वेगको थो वणी-का जी-ने देख्यो अवाल करी-ने दोद्यो अर छाती-ने लगायो अर मूँडे बोको दीधो । जँदी बेटो जी-थी बोख्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-थी बीमुख वयो । थाँ-को बेटो बाजवा असो नहीं रयो । जँदी वणी-का जी-ने हाक्याँ वाकदिआँ-थी कही । अणी-ने

हाऊ चीतरा लावी-ने परावी-दी अर आँगळिआँ-में वीव्याँ अर पगाँ-में खाद्या परावी-दी । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जँदी हगरा मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-में थो । ऊ माऊ-में थो अपणा घर-के पाँ-हें आयो अर गीत गाल हामळी । जँदी हाळी-ने तेडी-ने पूछो के अणी हगळी वात-को काई मतलब है । हाळी-ने कही के थाँ-को लोड़ी भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया है कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजायो । जँदी वणो-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो वी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बंटा-के आवताँ-ही जणी-ने थाँ-की हगरी रूकम-पात बाक्याँ-डूम्याँ-हें उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणी-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ थारो हें । आपणे राजी खुसी-थी रह्याँ । थारो भाई आयो जो राजी वयो चाईजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो है ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ēk ād^amī-kē dō bēṭā thā. Lōṛ^akā bēṭā-nē waṇi-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wāṭā-ki rūkam-pāt dai-dō.' Jādi waṇi-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap^aṇi rūkam-pāt waṇā-hē wāṭ^a-di. Thōṛā dinā pāchhē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō bēṭō waṇi-kā wāṭā-ki rūkam-pāt lai vēg^alō chalyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā waṇi-nē waṇi-kā wāṭā-ki hag^ali rūkam-pāt vigār-didi. Ar
There him-by him-of share-of all property was-wasted. And
 waṇi-kē pā kāṭ nahī rayō, ōr waṇi mūlak-mē kāl paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādi bhūkā mar^awā lāgyō. Jādi waṇi mūlak-kā ēk hāu ād^amī
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar waṇi hāu ād^amī-nē bhāḍūrā charāwā māḷ-mē
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār wai-nē waṇi sūk^alā-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk^alō bhāḍūrā-kē khāwā-kō thō. Waṇi-nē khāwā kōi nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādi wai-nē gam paṛi; jādi kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hāḷi-wāḷ^adi hē. Waṇā-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōṭhā miḷē-hē, ghaṇā hāt^arā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jāto rahū. Waṇā-ti kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kidhō, tḥā-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bēṭō bāj^awā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāḷ'diā bhōḷō rākhō." Ū uṭhi-nē waṇī-kā jī pā
 thou servants with keep." He arisen-having him-of father near
 āyō. Paṇ ū vēg'ḷō thō, waṇī-kā jī-nē dēkhyō, awāl
 came. But he far was, him-of father-by he-was-seen, compassion
 kari-nē dōryō ar chhāti-nē lagāyō, ar mūdē bōkō
 made-having he-ran and breast-to he-was-attached, and on-face kiss
 didhō. Jādi bētō jī-thī bōlyō, 'jī, ma-nē Rām-jī-kō
 was-given. Then the-son the-father-to said, 'father, me-by God-of
 pāp kidhō ar thā-kē-thī bēmūkh wayō. Thā-kō bētō bāj'wā
 sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.' Jādi waṇī-kā jī-nē hālyā-wāḷ'diā-thī kahī,
 such not I-remained.' Then him-of father-by servants-to it-was-said,
 'aṇī-nē hāu chit'rā lāvī-nē parāvī-dō; ar āg'jiā-mē vītyā, ar
 'this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē kharyā parāvī-dō. Āpī dhāpī-nē khāwā piwā.
 feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bētō marī gayō-thō, abē pachhō jīw'tō wayō; yō
 My son having-died gone-was, now back living became; this-one
 khōwāī gayō-thō, abē pāchhō lādyō.' Jādi hag'rā miḷi-nē
 having-been-lost gone-was, now back-again was-got.' Then all come-together-having
 rāji khusī wayā.
 happy rejoicing became.

At'rā-mē waṇī-kō mōtō bētō māḷ-mē thō. Ū māḷ-mē-thī
 So-much-in him-of great the-son field-in was. He field-in-from
 ap'nā ghar-kē pā-hē āyō, ar gīt-gāl hām'ḷī. Jādi
 his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tēri-nē pūchhyō kē, 'aṇī hag'ḷī wāt-kō
 a-servant-to called-having it-was-asked that, 'this all affair-of
 kāī mat'lab hē?' Hālī-nē kahī kē, 'thā-kō lōrō
 what meaning is?' The-servant-by it-was-said that, 'you-of younger
 bhāī āyō hāī, ar thā-kā jī-nē rōṭhā karāyā-hē,
 brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū-kē vī ghanā hāu tarā pāchhā āī-gayō.' Jādi barā
 because-that he very good way back-again came.' Then the-elder
 bēṭā-nē rī lāgi ar gharē nī gayō. Jādi waṇī-kā
 son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvī-nē waṇī-nē ham'jāryō. Jādi waṇī-nē
 father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, 'ma-nē at'rā war-thī thā-ki chāk'ri
 the-father-to it-was-said, 'me-by so-many years-from you-of service
 kidhī. Thā-kā kiyā hārē ohālyā 'nahī. Thā-nē
 was-done. You-of things-said outside were-caused-to-go not. You-by

ēk bak^{ri}-kō bachchō bī nahī diyō, jō hñ
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gū^{ri} kar^{tō}. Thā^{nē} ani bētā-kē
brothers-friends-among feasting (I)-might-have-done. You-by this son-of
 āw^{tā}-hī, jañi-nē thā^{ki} ha^{ri} rūkam-pāt bāchl^{ryā}-dūm^{ryā}-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi-didi, jañi-kē thā^{nē} rōthā dīyā.' Jādī wañi-kā
was-squandered, him-to you-by loaves were-given.' Then him-of
 jī-nē kahī kē, ' bētā, tū mārē pā^ā rayō. Ghar-ṭap^{rō}
father-by it-was-said that, ' son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp^{nē} rāji khūsi-thī rahā. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rāji-wayō chāijē. Thārō bhāi mari
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō jiw^{tō} wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.'
got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेघर बाजणा रे बन-डा । बना-जी थाँ-का हाथ-में हखो रुमाल । पावाँ-की मेंदी राखणी रे बन-डा । बना-जी थेँ तो चढ़ चाळ्या मज अधरात । मारी सूती नगरी ओजकी रे बन-डा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ़ जोऊँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-की भनवर गणे-मिलजे रे बीरा । पंचाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारु लावजे रे बीरा । नहीँ-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेल्लूँ तो ढाल भराई बीरा । ओहूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVI (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā̃-kē ghōrī-kē galē ghuṅgar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā̃-kā nēwar-bāj'nā, rē ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā̃-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā̃-kī mēdi rāch'nī, rē ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō chaḥ chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Māri sūti nag'rī ōj'kī, rē ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kankar māthē pīp'li, rē birā,
Border on a-pīpal-tree, O brother,
 Janī-par chaḥ jōū thāri wāt.
Which-on having-mounted I-watch thy path.
 Māḍi-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhī-kō bhan'war gaṇē-mēl'jē, rē birā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāi-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māḍi-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, rē birā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rijē thārē dēs.
Otherwise remain in-thy country.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Mēlū, tō dhāl bharāi, birā;
If-I-put (-it), then a-shield was-filled, brother;

Ōḥū, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;

Tōlū, tō tōlā tīb.
If-I-weigh (-it), then tolas thirty.

Māḍi-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.
 O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.
 O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.
- (2) O Brother, on the garden-boundary is a *pipal* tree, and I climb upon it, and watch for your coming.
 (*Refrain*) The son of my mother has brought a scarf.
 O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.
 (*Refrain*) The son of my mother, etc.
 O Brother, if you bring, bring for all of us, or else stay at home.
 (*Refrain*) The son of my mother, etc.
 O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.
 (*Refrain*) The son of my mother, etc.
 If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.
 (*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēli and Nimāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and' Katiyās of Chhindwara, and the Paṭwās, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Dhōlēwārī)	119,000
Bhōyari of Chhindwara	11,000
Katiyāi of Chhindwara	18,000
Paṭvī of Chanda	200
TOTAL	274,723

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍī of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nīmāḍī, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēli expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍī idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhilī. In the Bhilī of Khandesh *līs* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोडतो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बडो पेड हवा-में उखडि-के जाइ पद्यो । भला देखो तो यो कसो पद्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँघावल-में गिरि-पद्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेट-को भाड कसो पतलो ओर कितरो उँचो छे । अरु ये-खे ऊँघावल-ने क्यों नहीं उखाद्यो । ओ-का बाप-ने जबाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भ थो । वो जब हवे चले तब हलतो चलत नहीं । बिचारो बेट-को भाड जरा-सी हवा-में लटू-पटू डुइ-जाच । एसो वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kai-kā din ěk ād'mī ap'nā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in
 jāi-rah-yō-thō. Chhōrō jō āga āga dōḍ'tō-jātō-thō hāk-māri-kē
going-was. The-son who before before running-going-was called-out-having
 kah'nō lagyō ki, 'dādā-jī, dēkhō sahī, yō kit'rō baḍō pēḍ hawā-mē
to-say began that, 'father-sir, see verily, this how large tree wind-in
 ukh'di-kē jāi padyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
 padyō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bētū, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
 ūdhāwal-mē giri-padyō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
 dēkhō tō, yō bēt-kō jhād kasō pat'lō ōr kit'rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
 Aru yō-khē ūdhāwal-nē kyō nahī ukhadyō ?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted ?' Him-of father-by
 jāwāb diyō ki, 'bētā, sāgōn-kō jāḍōpan ō-kā gir'nā-kō kāraṅ
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
 chhē. Ō-khē ap'nī ḍālan-kō aru baḍāpan-kō garbh thō. Wō jāb
is. It-to its-own boughs-of and greatness-of pride was. It when
 havē chalē, tab hal'tō chal'tō nahī. Bichārō hēt-kō jhād
the-wind comes, then shaking moving not. The-poor cane-of tree
 jarā-sī hawā-mē laṭū-paṭū hui-jāch. Ēsō wō baḥi-gayō.'
a-little-very wind-in bending becomes. So it escaped.'

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall ?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too ?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHÖLEWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāthi-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāthi. The line of division between the two languages is an ethnological one. The Marāthi speakers are Kunbis, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāthi and Dhōlēwārī, there are also in Betul, Kūrki spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāthi speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvi, Bundēli, and Nīmārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvi termination. Note also the Marāthi *sāthī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHÖLEWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।

जवाब—हमारो टाँडा जैतापुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-से मझ बेच-कर आवत-था और हम मात-म-से पीरू बैतूल हाट-का साठी ज रोज गयो थो । दोर-गीर कहीं साथ-में नी ले-गयो । सब दोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ दोर हता । हमारा-म-से कोई-की चोरी-में चालान नी भयो । जैतापुर-पर कोई टाँडा नी हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl. Tum'rō ṭāḍā kahā pakadyō-gayō ?
Question. Your caravan where seized-was ?

Jawāb. Hamārō ṭāḍā Jaitāpur-par hatyō. Ham sāt ād'mī hatā.
Answer. Our caravan Jaitāpur-on was. We seven men were.

Ham Parat-wādā-sē mahū bēch-kar āwat-thā, aur ham sāt-ma-sē
We Parat-wādā-from mahū sold-having coming-were, and us seven-in-from

Pirū Baitūl hat-kā sāthi ū rōj gayō-thō. Dhōr-gīr kahī
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab tādā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōri-mē chālān nī bhayō. Jaitāpur-par kōi tādā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab hām phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhi-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHÖYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvī. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāthī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvī, but, in the same way, have mixed it with Marāthī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final ē is often represented by a. This is borrowed from Nimāḍī and also agrees with the practice of the Marāthī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHÖYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नाहो बाप-ला कहन लाग्यो बाबा म-ला महरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ नाहो बेटा समधी जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो पैसे उडायो । तब ओ-न अवधी खर्चा उपर वना मुलुक-म मोठो दुष्काल पद्यो । ओ-ना बिपत पडन लागी । तब वो वोन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bētā	hōtā.	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to-say</i>	<i>began,</i>	<i>'father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē.'	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōrā
<i>that give.'</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bētā	sam ^a dhō	jamā	kar-kan	dūr	
<i>days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^a lō	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
udāyō.	Tab	ō-na	aw ^a dhō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered.</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōṭhō dushkāl	padyō.	Ō-nā	bīpat	padan	lāgī.	Tab	wō wōn
<i>great famine</i>	<i>fell.</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began.</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived.</i>		

PAṬ'VĪ OF CHANDA.

The Paṭ'wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'ṇūli or Paṭ'wōgāri, and is a form of Gujarāṭī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ.

MĀLVĪ (PAṬ'VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोख्या हुये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-
मत्तो-को वाटनी म-क आवं-को ते दे । मंग ति-न तेज-क जमा वाटी-दिये । मंग थोडा दिवस-मे
लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपलो
जमा उडाई दिये । मंग ति-न अवधो खरच्या-वर ते देस-मे मोठो महाघो पडे । मंग ति-क अडचन
पड-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क हुकर चरा-
वं-क आपलो वावर-मे धाडे । तवा हुकर जे कोडा खातो-होतो ते कोडा-ती आपलो पोट भरतु
असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōni	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-tī	lahānō	
Some	one	man-to	two	sons	were.	Them-of-in-from	the-younger	
bāp-ka	manē,	'bābā,	jē	māl-mattō-kō	wāṭ'ni	ma-ka	awam-kō,	
the-father-to	says,	'father,	what	property-of	share	me-to	coming-of(-is),	
tē	dē.'	Maṅg	ti-na	tēū-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
that	give.'	Then	him-by	them-to	property	was-divided.	Then	a-few
diwas-mē	iahān	pōrē	sam'dō	jamā	kari-kunyā	dūr	dēs-ka	
days-in	the-younger	by-son	all	collection	made-having	a-far	country-to	
gayē.	ānik	tāhā	bār'band-panā-tī	āp'lō	jamā	udāi-diyē.	Maṅg	
went,	and	there	debauchery-by	his-own	property	squandered.	Then	
ti-na	aw'dhō	khar'chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	paḍē.	
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell.	
Maṅg	ti-ka	aḍ'chan	padañ-ka	lāgē.	Tawā	ti-na	tē	dēs-mē
Then	him-to	difficulty	falling-to	began.	Then	him-by	that	country-in

ěk bhalā manushya jawar rahē. 'Tī-na maᅅg ti-ka ᅇukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwan-ka āp'lō wāwar-mē dhādē. Tawā ᅇukar jē kōᅇā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōᅇā-ti āp'lō pōᅇ bhar'nu asō ti-kā dil-mē bās'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NĪMĀDĪ.

As examples of Nimādi, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कछो अरे दादा अपनी धन-दौलत-म जो म्हारो हिसो होय सो म्ह-क दइ-म्हाक । तँव बाप-न अपनी धन-दौलत अपना बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना मुलक-म बडो अकाळ पयो । अरु वो कंगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रङ्गेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चरण-क भँज्यो । तँव जिना छिलका-क सुवर खाइ-रह्या-था वो छिलका खाइ-न अपनो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की घुंटी जाइ-न आख्याँ खुली । तँव वो कहि म्हारा दादा-का नेतरा राख्या-हुवा नौकर छे की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो बाँधि-न घर लइ-जाच अरु हँवँ ह्याँ भूको मरी-रह्योच । हँवँ अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगीडी नी थारा अगीडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यो । थारा राख्या हुवा नौकरना-म-सी हँवँ भी एक नौकर छे असो समझ । असो कहि-न वो उळ्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौखी नी बेटा-का गळा-म लिपव्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कछो दादा म-न भगवान-का अगीडी नी थारा अगीडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यो । एतरा-पर भी बाप-न अपना नौकरना-सी कछो की सब-सी आछा कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पहेंना देव । अपण मजा-म खासाँ पीसाँ नी चैन करसाँ । क्योकी हँवँ समझो-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो छे । वो कथँ चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुख्यो की बाण्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाखो नी ओ-क पूख्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कछो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योकी थारो भाइ आछो भको घर आइ-गयोच ।

ए-का-पर-सी बडा भार्क-क हुखी आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछी देखजो एतरा बरस-सी थारी सेवा-चाकरी करुँच कभी थारा हुकम-क नही तोखी । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हउँ अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तँव बाप अपणा बडा बेटा-सी बोळ्यो बेटा तू तो सदा म्हारा पासच छें नी जो म्हारी धन-दौलत छे सब थारिच छे । अपण समझा था को थारी भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो छे । वो कथहँ चक्यो-गयो-थो पर फिर भाइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावण् नी खूसी होण् ॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāpī.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mi-kā dui laḍ'kā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap'nā bāp-sū kahyō, 'arē dādā, ap'nī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka dai-nhāk.' Tāwa bāp-na ap'nī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap'nā bētānā-ka bāt-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōṭō bēṭō ap'nī sab dhan-daulat hī-na kalī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahā dangā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-kari-na ap'nī dhan-daulat uḍāi-dī. Aru jāwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar'bād hui-gai, tāwa unā mulak-ma baḍō akāḷ paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā raheṇāwālā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na rahyō. Aru unā ād'mi-na wa-kha ap'nā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt'nā-ma suwar charāṇa-ka bhōjyō; tāwa jinā chhil'kā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rabyā-thā wō chhil'kā khāi-na ap'nō pēt bhar'nū asī
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj'ri-thī. Aru kōi ād'mi wō-kha kaī na dē.
an-event occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab 'wō-kī dhundi jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kōṭrā rākhyā-huwā naukar chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhī-na ghara lai-jāch, aru haũ hyā bhūkō mari-rahyočh.
tied-having in-house take-away, and I here hungry dying-remained-am.
 Haũ āwa uṭhi-na ap'nā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 "dādā, dādā, ma-na Bhag'wān-kā agēḍi nī thārā agēḍi
"father, father, me-by God-of in-presence and thee-of in-presence
 baḍō pāp kiyō, jē-kā-sī thārō laḍ'kō kahelāṇa-kī mhāri aw'kāt
great sin was-done, which-of-from thy son being-called-of my worth
 nahī rahī; thārā rākhyā-huwā naukar'nā-ma-sī haũ bhī ēk naukar
not remained; thy kept servants-in-from I also one servant
 chhē, asō samajh." ' Asō kahi-na wō uṭhyō nī ap'nā
am, such (you-may-)understand." ' Such said-having he arose and his-own
 bāp-kā pās āyō. Wō dūr-sī āi-rahyo-thō, ēt'rā-ma ō-kā bāp-na
father-of near came. He far-from coming-was, when his father-by
 ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daudyō nī
him-to it-was-seen, and him-to compassion came. Then he ran and
 bēṭā-kā gaḷā-ma lip'tyō nī ō-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by
 bāp-sī kahyō, 'dādā, mā-na Bhag'wān-kā agēḍi nī
the-father-to it-was-said, 'father, me-by God-of in-the-presence and
 thārā agēḍi baḍō pāp kiyō, jē-kā-sī thārō laḍ'kō
of-thee in-the-presence great sin was-done, which-of-from thy son
 kahelāṇa-kī mhāri aw'kāt nahī rahī.' Ēt'rā-par-bhī bāp-na
being-called-of my worth not remained.' So-much-on-even the-father-by
 ap'nā naukar'nā-sī kahyō, kī, 'sab-sī āchhā kap'dā lāi-na
his-own servants-to it-was-said, that, 'all-than good clothes brought-having
 laḍ'kā-ka pahenāw; aru ō-kā ũg'li-ma āg'thī ḍālō aru ō-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 ḍāl'na-ku panhainā dēw. Apaṇ majā-ma khāsā piṣā nī
putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar'sā; kyaũ-kī haũ sam'jhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son
 mari-gayō-hu-sē, paṇ nahī, phiri-bhī yō jindō chhē; wō kathaī
dead-gone-was, but no, again-even he alive is; he somewhere
 chalyō-gayō-thō, par phiri āi-gayō." ' Asō kahi-na wō chain
gone-away-had, but again returned.' Thus said-having they merriment
 kar'ṇa lāgyā.
to-do began.

Āwa ō-kō baḍō bēṭō khēt-ma thō. Wō aw'ṇa lāgyō nī ghar-kā
Now his elder son field-in was. He to-come began and house-of
 pās pahūchyō; tāwa un-na sunyō kī 'bājyō aru nāch
near reached; then him-by was-heard that 'music and dancing

ohaḷi-rahyačh.' Ō-kā-par-sī un-na ap'ṇā naukar'nā-ma-sī ēk-ka
 going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ō-ka pūchhyō kī, 'yē kṣī hui-rahyaōch ?'
 it-was-called and him-to it-was-asked that, 'this what going-on-is ?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā.
 The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
 father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
 returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahī jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
 not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ē'rā
 That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-sī thārī sēwā-chāk'ri karūch, kabhī thārā hukam-ka nahī
 years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Ē'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'ri-kō
 it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachchō tak nahi diyō kī haū ap'ṇā dōst'nā-kā sāth chain
 a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
 might-have-made. This thy younger son-by harlots-of with lived-having
 ap'ṇī dhan-daulat uḍāi-divī, wō chhōrō ghara āta-kā
 his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'ṇā baḍā
 with thee-by him-of-for a-feast given-is.' Then the-father his-own elder
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-ch chhē, nī jō
 son-to said, 'son, thou-indeed always me-of near art, and whatever
 mhārī dhan-daulat chhē, sab thārī-ch chhē. Apan sam'jhā-thā kī
 my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahi, phiri-bhī wō jindō chhē; wō
 thy brother dead-gone-was, but no, again-even he alive is; he
 kathaī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apan-ka
 somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāy'jē kī apan-na anand manāw'ṇū nī khūsī
 it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōṇū.
 was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPI.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपना मन-म कयो की पाणी कई जगा मिळ तो पीण । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जानी-न घोड दवडाई-न लीम पास गयो । वहाँ जाई-न देखज तो एक सुखी तकाई पडीज न एक जोगी पलक लगाई-न बढ्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिळन कई मिल । कसी जगा-म जोगी बढ्योज । वो-ती बखत राजा सोना-की सुगट पहेखो-थो । वो-म कली-की वासो होज । ते-का-सू राजा-ख कई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म वळवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेलान अपना गुरू-का गळा-म साँप वळवेलो देखी-न साँप-ख कयो की जिन-न न्हारा गुरू-का गळा-म साँप वळ्यो-होय वो-ख तू जाई-न रात-म डस । अल्लाँग राजा अपना महल-म आई-न सुगुट उतारी-न बढ्या । तँब राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप वळवी-आया । ये बुरो काम, कस्यो । पण अब जाई-न साँप निकाकी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀDĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍī phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēl'ta-khēl'ta wō-kha pāṇi-kī tis lāgī. Ū-na ap'nā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pāṇi kāi jagā miḷa tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-i/-is-got then I-may-drink.'
 It'rā-ma wō-kha ēk lim-kō jhāḍ gah'rō najar āyō. Wahā pāṇi
So-much-in him-to one nim-of tree dense in-sight came. There water
 hōy'gā asō jāṇi-na ghōḍō daw'dāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nim near he-went.
 Whā jāi-na dēkhaj tō ēk sūkhi talūi paḍij na ēk jōgī
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was'ti-ma āṭō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māḅ'na gayō-thō. Rājā-na man-ma kayō kī, 'yahā pāṇi miḷa
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mila; kasi jagā-ma jōgī baṭhyōj!' Wō-ti bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
 tō-kā-sū rājā-kha kāi samaj nahī paḍi. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā gaḷā-ma waḷ'vi-āyō. It'rā-ma āṭō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māḅgi-na chēlō āyō. Chēlā-na ap'nā gurū-kā gaḷā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp waḷ'vēlō dēkhi-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 gurū-kā gaḷā-ma sāp waḷ'vyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having
 rāt-ma ḍas.' Alyāḅ rājā ap'nā mahal-ma āi-na mugaṭ
the-night-in bite.' Here the-king his-own palace-in come-having crown

utāri-na bathyā. Tāwa rājā-kha chēt āi kī, 'āpaṇ
put-off-having sat. Then the-king-to consciousness came that, 'I
 jōgī-kā gaḷā-ma marēḷō sãp waḷ*vi-āyū; yō burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
 karyō. Paṇ ab jāi-na sãp nikālī-āũ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār kari-na rājā bidā-huyō.
consideration made-having the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

LIST OF STANDARD WORDS AND

English.	Mārwarī.	Mārwarī (Thali of Jaisalmer).	Jalpurī.	Mōwāl.
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Do	Do
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyār, chyār	Chāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Chhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āth	Attha	Āth	Āth
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachās	Pachās	Pachās	Pāchās
13. Hundred	Sō; Saik'rō	Sō	Sau	Sau
14. I	Hū, mhū	Hū	Maī	Maī
15. Of me	Mhārō, mārō	Mā-jō	Mhārō	Mērō
16. Mine	Mhārō, mārō	Mayālō	Mhārō	Mērō
17. We	Mhē, mē	Mhē	Mhē	Ham, hamā
18. Of us	Mhārō, mārō	Mhē-rō	Mhē-kō	Mhārō
19. Our	Mhārō, mārō	Mhē-rō	Mhē-kō	Mhārō
20. Thou	Tū, thū	Tū, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tērō
22. Thine	Thārō	Tayālō	Thārō	Tērō
23. You	Thē; tamē	Thē	Thē	Tam, tum, tham
24. Of you	Thārō, tamārō	Thē-rō	Thē-kō	Thārō
25. Your	Thārō, tamārō	Thē-rō	Thē-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nimāḡlī (Nimar).	English.
Ēk	Ēk	1. One.
Dō	Dui	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhē	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sau	13. Hundred.
Hū	Haū	14. I.
Mhārō, māiō	Mhārō	15. Of me.
Mhārō, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhā-kō, mhāṇō	Hamārō	Hamārō	18. Of us.
Mhā-kō, mhāṇō	Hamārō	Hamārō	19. Our.
Tū	Tū	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thai	Tam	Tam	23. You.
Thā-kō, thāṇō	Tamārō	Tamhārō	24. Of you.
Thā-kō, thāṇō	Tamārō	Tamhārō	25. Your.

English.	Mārwarī.	Mārwarī (Thālī of Jaisalmer).	Jaipuri.	Māwātī.
26. He	Wō, u, uwō	Ō	Wō	Wō, woh
27. Of him	Uṇ-rō	Uvō-rō	U-kō	Wāih-ko
28. His	Uṇ-rō	Uvō-rō	U-kō	Wāih-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, waih
30. Of them	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
31. Their	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
32. Hand	Hāt	Hath	Hāt	Hāt
33. Foot	Pag	Pag	Pag	Pāw, pāg
34. Nose	Nāk	Nak	Nāk	Nāk
35. Eye	Ākh; nālū	Ākh	Ākh	Ākhya
36. Mouth	Mūḍō	Mūḍō	Mūḍō	Mōh
37. Tooth	Dāt	Ditta	Dāt	Dāt
38. Ear	Kān	Kan	Kān	Kān
39. Hair	Kēs; bāl	Kes	Bāl	Bāl
40. Head	Māthō	Matthō	Māthō	Sir
41. Tongue	Jib	Jibh	Jib	Jib
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māūr	Putthi	Maugar	Maugar, pīth
44. Iron	Lō	Lō	Lō	Loh
45. Gold	Sōnō	Sōnō	Sōnū	Sōnū
46. Silver	Rūpō	Chāḍi, rūpō	Chāḍi	Chāḍi
47. Father	Bāp	Bāp	Bāp	Bāp, bābō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāi	Bhāi	Bhāi	Bhāi
50. Sister	Bāīp	Bēn	Bhāīp	Bāhāp
51. Man	Minakh; ād'mī	Manakh, māpas, ādmī	Mōtyār, minakh, ād'mī	Ād'mī, mard, mōtyār
52. Woman	Lugāi	Lugāi	Lugāi	Bair'bāni, bir'bāni, lugāi

Mālvi (Bāngri).	Mālvi (when different from Bāngri).	Nimāḍi (Nimar).	English.
Ū	Ū	Wō	26. He.
Waṇi-kō, -rō; uṇi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	27. Of him.
Waṇi-kō, -rō; uṇi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, ō-kō	28. His.
Vi	Vi	Wō	29. They.
Waṇṇ-kō, waṇā-kō	Un-kō	Un-kō	30. Of them.
Waṇṇ-kō, waṇā-kō	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Pag . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūḍō . . . . .	.....	Muṇḍō	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kān . . . . .	.....	Kān	38. Ear.
Kēs . . . . .	.....	Bāl	39. Hair.
Māthō . . . . .	.....	Sir	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.
Pēṭ . . . . .	.....	Pēṭ	42. Belly.
Piṭh . . . . .	.....	Piṭ, pūṭ	43. Back.
Loh	Lūwō	Lohō	44. Iron.
Sonō	Sonō, sunnō	Sunnō	45. Gold.
Chāḍi . . . . .	.....	Chāḍi	46. Silver.
Bāp, bhābhā, pitā	Bāp, dādā, dāy-ji	Bāp, dādā, dādō	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi . . . . .	.....	Bhāi	49. Brother.
Bain, bēn . . . . .	.....	Bahēn	50. Sister.
Ād*mi, manak . . . . .	.....	Ād*mi	51. Man.
Lugāi	Bairā	Aw*rat	52. Woman.

English.	Mārwaṛī.	Mārwaṛī (Thaḷī of Jaisalmer).	Jaipurī.	Mēwāṛī.
53. Wife	Jōṛāyat; bahū	Baū	Bhaū, lugāl	Lugāl
54. Child	Ṭabar; bālak	Ṭabar	Bālak, ṭabar	Bālak
55. Son	Bēṭo, dik*ro	Dik*ro	Bēṭo	Bēṭo, ohhoro
56. Daughter	Bēṭī, dhiw*ṛī, dik*ṛī	Dik*ṛī	Bēṭī	Bēṭī, ohhori
57. Slave	Golō; ohākar	Chākar	Bādo	Bādo
58. Cultivator	Kaṛaso	Hālī	Pāl*ti	Kisān, jimidār
59. Shepherd	Ḥvāliyō	Gōwāl, gōṛī	Guwālyō	Gūwāl
60. God	Īsvar; Rām-jī	Paṛ*mēsār, bhag*wān	Paṛ*mēsār	Rām, Īsur
61. Devil	Rākas	Setān	Rākas, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Suraj	Sūraj
63. Moon	Chandar*mā-jī	Chandarmā	Chāḍ	Chāḍ
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bās*dēw	Bāstē	Āg, bāstē, baisāndar	Āg, agya
66. Water	Jal	Pāṇī	Pāṇī	Pāṇī
67. House	Ghar	Ghar	Ghar, jagā	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, giṇḍak	Kuttō	Kūk*ro, gaṇḍak, gāḍak*ro	Kuttō, kūk*ro
71. Cat	Minni	Billi, minni	Bilāī, balāī, myāū	Bilāī
72. Cook	Kūk*ro	Kukarō	Mur*go	Mur*go
73. Duok	Āḍ	Āḍ	Batak	Batak
74. Ass	Gadhō, purāniyō	Gadō	Ghadō, gadairō	Gadhō, chaupō
75. Camel	Ūṭh, pāgal, tōdiyō; mayyō; jākhōṛō.	Ūṭ	Uṭh	Ūṭ
76. Bird	Pākhēṛī	Pānkhī	Chīṛī, chārī	Chīṛī
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	BKṭh	Bais	Baiṭh	Baiṭh

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nimāḍī (Nimar).	English.
Lugāl, waū	Baū	Lāḍī, bāy ^a ki	53. Wife.
Bālak, ohhōrō	Bachchō	54. Child.
Lad ^a ko, bēṭō	Bēṭō, chhōrō, lad ^a ko	55. Son.
Lad ^a ki, bēṭī	Bēṭī, chhōrī, lad ^a ki	56. Daughter.
Lōḍō	Gulām	57. Slave.
Kar ^a shān	Kir ^a sān	Kisān	58. Cultivator.
Gād ^a ri	Gadariyō	59. Shepherd.
Paraméswar	Dēwa	60. God.
Bhūt, jind	Bhūt	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḍ	Chāḍ	63. Moon.
Tārā	Tārō	64. Star.
Wās ^a ji	Basti	Āg	65. Fire.
Pāṇi	Pāṇi	Pāṇi	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Ghōḍō	68. Horse.
Gāy	Gāy	69. Cow.
Kuttō, kut ^a rō, tēg ^a ḍō	Kuttō, kutrō	70. Dog.
Min ^a ki	Billi, mājar	71. Cat.
Kūk-ḍō	Kuk ^a ḍō	72. Cock.
Badak	Badak	73. Duck.
Gadō, rās ^a bō	Gadhō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pākhērū	Pañchhi, pākhērō	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bēṭh	Baṭh	79. Sit.

English.	Mārwāṛī.	Mārwāṛī (Thālī of Jaisalmer).	Jaispūrī.	Mēwāṛī.
80. Come	Āw	Āw, ā	Ā, āw	Ā
81. Beat	Kūṭ	Mār	Piṭ	Mār
82. Stand	Ūhō-hō	Uṭh	Ūhō-whai	Kharō whā
83. Die	Mar	Mar	Mar	Mar
84. Give	Dē-dē	Dē	Dē	Dē
85. Run	Dorō	Daur	Bhāg	Daur, bhāj
86. Up	Ūchō, ūpar	Ūchē	Ūpar	Ūpar
87. Near	Kanāl, nālṛō, godāl	Nēṛō, kanē	Kanai	Niṛō, niṛai, kanai
88. Down	Hētāl, nīchāl	Nichē	Nichai	Nichai
89. Far	Alḡḡ	Aghō	Dūr	Dūr
90. Before	Āgāl, pālō	Agārī	Paili, āgai	Agai
91. Behind	Lārāl, pāchhāl	Pachhārī	Pāchhai, pāchhā-nai	Pichhai, gailh
92. Who	Kuṇ	Kūṇ	Kuṇ	Kaṇṇ
93. What	Kāṭī, kaṭ	Ki	Kāṭī	Kē
94. Why	Kiñ	Kyā	Kyō	Kyū
95. And	Nāl, ūr	Aur, ar	Aur, ar	Ar, aur
96. But	Piṇ	Paṇ	Paṇ	Par
97. If	Jē	Jē	Jō, jyō, jai	Jai
98. Yes	Hā	Hā, huwē	Hā, mhai, hambai, ū, hū	Hā
99. No	Nā	Nā, kō-nī	Nā, hāñ	Nāh
100. Alas	Gujab-rē !	Arar, hūya	Hay, rām-rān	Hāy
101. A father	Bāp	Bāp	Bāp	Bāp
102. Of a father	Bāp-rō	Bāp-rō	Bāp-kō	Bāp-kō
103. To a father	Bāp-nāl	Bāp-nā	Bāp-nai	Bāp-nai
104. From a father	Bāp-sāl	Bāp-sāl	Bāp-sāl	Bāp-tāl, -sāl
105. Two fathers	Dōy bāp	Bē bāp	Dō bāp	Dō bāp
106. Fathers	Bāp	Bāp	Bāp	Bāp

Mālvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nimāḍī (Nimar).	English.
Ā	Āw	80. Come.
Mār	Mār	81. Beat.
Ūbhō-rē	Khāḍō	82. Stand.
Mar	Mar	83. Die.
Dō	Da, dē	84. Give.
Dōḍ	Bhāg	85. Run.
Ūpar	Ūpar	86. Up.
Mērē	Pās, najik	87. Near.
Nichē	Nicha	88. Down.
Dūr, vēg ¹ ō	Dār	89. Far.
Pēlā, āgē	Āga	90. Before.
Pāohhē	Pāchha	91. Behind.
Kūṅ	Kuṅ, kun	92. Who.
Kaī, kāī	Kaī, kaī	Kāī	93. What.
Kū, kyū, kyō	Kyaū	94. Why.
Aur, ōr, nē	Aru, nī, wa	95. And.
Par, parant, paṅ	Paṅ	96. But.
Jō	Agar	97. If.
Hā	Hā	98. Yes.
Nī, nī	Nahi	99. No.
Arō-arē	Ar bāp-rē	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father.
Bāp-nē, -kē	Bāp-kē	Bāp-ka	103. To a father.
Bāp-sū, -sē, -ū	Bāp-sī	104. From a father.
Dō bāp	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (or hōrō, -hōn, -hōnō, and so throughout all declensions). ¹	Bāp ^{na}	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwarī.	Mārwarī (Thali of Jaisalmer).	Jaipurī.	Māwātī.
107. Of fathers . . .	Bāpā-rō	Bāpā-rō	Bāpā-kō	Bāpā-kō
108. To fathers . . .	Bāpā-nāī, -kanāī	Bāpā-nā	Bāpā-nai	Bāpā-nai
109. From fathers . . .	Bāpā-sū	Bāpā-sū	Bāpā-sū	Bāpā-taī, -saī
110. A daughter . . .	Bēṭī	Dik*ri	Bēṭī	Bēṭī
111. Of a daughter . . .	Bēṭī-rō	Dik*ri-rō	Bēṭī-kō	Bēṭī-kō
112. To a daughter . . .	Bēṭī-nāī, -kanāī	Dik*ri-nā	Bēṭī-nai	Bēṭī-nai
113. From a daughter . . .	Bēṭī-sū	Dik*ri-sū	Bēṭī-sū	Bēṭī-taī, saī
114. Two daughters . . .	Dōy bēṭiyā	Bē dik*riyā	Dō bēṭī, dō bēṭyā	Dō bēṭī
115. Daughters . . .	Bēṭiyā	Dik*riyā	Bēṭyā	Bēṭyā
116. Of daughters . . .	Bēṭiyā-rō	Dik*riyā-rō	Bēṭyā-kō	Bēṭyā-kō
117. To daughters . . .	Bēṭiyā-nāī, -kanāī	Dik*riyā-nā	Bēṭyā-nai	Bēṭyā-nai
118. From daughters . . .	Bēṭiyā-sū	Dik*riyā-sū	Bēṭyā-sū	Bēṭyā-taī, -saī
119. A good man . . .	Ēk bhalō ād*mi	Bhalō māpas	Ēk chōkhō minakh	Ēk āchhyō ād*mi
120. Of a good man . . .	Ēk bhalā ād*mi-rō	Bhalō māpas-rō	Ēk chōkhā minakh-kō	Ēk āchhyā ād*mi kō
121. To a good man . . .	Ēk bhalā ād*mi-nāī; -kanāī	Bhalō māpas-nā	Ēk chōkhā minakh-nai	Ēk āchhyā ād*mi-nai
122. From a good man . . .	Ēk bhalā ād*mi-sū	Bhalō māpas-sū	Ēk chōkhā minakh-sū	Ēk āchhyā ād*mi-taī, -saī
123. Two good men . . .	Dōy bhalā ād*mi	Bē bhalā māpas	Dō chōkhā minakh	Dō āchhyā ād*mi
124. Good men . . .	Bhalā ād*mi	Bhalā māpas	Chōkhā minakh	Āchhyā ād*mi
125. Of good men . . .	Bhalā ād*miyā-rō	Bhalā māpasā-rō	Chōkhā min*khā-kō	Āchhyā ād*myā-kō
126. To good men . . .	Bhalā ād*miyā-nāī; -kanāī	Bhalā māpasā-nā	Chōkhā min*khā-nai	Āchhyā ād*myā-nai
127. From good men . . .	Bhalā ād*miyā-sū	Bhalā māpasā-sū	Chōkhā min*khā-sū	Āchhyā ād*myā-taī, -saī
128. A good woman . . .	Ēk bhali <u>lugāī</u>	Bhali <u>lugāī</u>	Ēk chōkhi <u>lugāī</u>	Ēk āchhi <u>bair*ānī</u>
129. A bad boy . . .	Ēk bhūḍō <u>chhōrō</u>	Burō <u>chhōk*rō</u>	Ēk burō <u>chhōrō</u>	Ēk burō <u>chhōrō</u>
130. Good women . . .	Bhali <u>lugāyā</u>	Bhali <u>lugāyā</u>	Chōkhi <u>lugāyā</u>	Āchhi <u>bair*ānyā</u>
131. A bad girl . . .	Ēk bhūḍī <u>chhōri</u>	Buri <u>chhōk*ri</u>	Ēk buri <u>chhōri</u>	Ēk buri <u>chhōri</u>
132. Good . . .	Bhalō	Bhalō	Chōkhō	Āchhyō, chōkhō
133. Better . . .	Uṭipō	Ghapō bhalō	U-sū chōkhō	Waiḥ-taī āchhyō (<i>better than that</i>).

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nimar).	English.
Bāpā-kō, -rō	Bāp-kō, bāp-hōr-kō	Bāp'nā-kō	107. Of fathers.
Bāpā-nē, -kē	Bāp-ki, bāp-hōr-kē	Bāp'nā-ka	108. To fathers.
Bāpā-sū, sē, -ṅī	Bāp-sē, bāp-hōr-sē	Bāp'nā-sī	109. From fathers.
Laḍ'ki	Bēṭī	Bēṭī	110. A daughter.
Laḍ'ki-kō, -rō	Bēṭī-kō	Bēṭī-kō	111. Of a daughter.
Laḍ'ki-nē, -kē	Bēṭī-kē	Bēṭī-ka	112. To a daughter.
Laḍ'ki-sū, -sē, -ṅī	Bēṭī-sē	Bēṭī-sī	113. From a daughter.
Dō laḍ'kyā	Dō bēṭī, dō bēṭī-hōrō	Dui bēṭinā	114. Two daughters.
Laḍ'kyā	Bēṭī-hōrō, bēṭyā	Bēṭinā	115. Daughters.
Laḍ'kyā-kō, -rō	Bēṭī-hōr-kō	Bēṭinā-kō	116. Of daughters.
Laḍ'kyā-nē, -kē	Bēṭī-kē, bēṭī-hōr-kē	Bēṭinā-ka	117. To daughters.
Laḍ'kyā-sū, -sē, -ṅī	Bēṭī-hōr-sē, bēṭī hōrō-sē	Bēṭinā-sī	118. From daughters.
Āchhō ād'mī	Āchhō ād'mī	Ēk āchhō ād'mī	119. A good man.
Āchhā ād'mī-kō, -rō	Āchhā ād'mī-kō	Ēk āchhā ād'mī-kō	120. Of a good man.
Āchhā ād'mī-nē, -kē	Āchhā ād'mī-kē	Ēk āchhā ād'mī-ka	121. To a good man.
Āchhā ād'mī-sū, -sē, -ṅī	Āchhā ād'mī-sē	Ēk āchhā ād'mī-sī	122. From a good man.
Dō āchhā ād'mī	Dō āchhā ād'mī	Dui āchhā ād'mī	123. Two good men.
Āchhā ād'mī	Āchhā ād'mī-hōrō	Āchhā ād'minā	124. Good men.
Āchhā ād'myā-kō, -rō	Āchhā ād'mī-hōr-kō	Āchhā ād'minā-kō	125. Of good men.
Āchhā ād'myā-nē, -kē	Āchhā ād'mī-hōrō-kē	Āchhā ād'minā-ka	126. To good men.
Āchhā ād'myā-sū, -sē, -ṅī	Āchhā ād'mī-hōr-sē	Āchhā ād'minā-sī	127. From good men.
Āchhī lugāī	Āchhī bairā	Ēk āchhī aw'rat	128. A good woman
Khōḍ'ā laḍ'kō	Burō chhōrō	Ēk kharāb laḍ'kō	129. A bad boy.
Āchhī lugāyā	Āchhī lugāyā, āchhī lugāyā-hōrō, āchhī bairā- hōrō.	Āchhī aw'rat'nā	130. Good women.
Khōḍ'ā laḍ'ki	Burī chhōrī	Ēk kharāb laḍ'ki	131. A bad girl.
Āchhō	Āchhō	Āchhō	132. Good.
Wāḍī-sū (than that) āchhō	Ō-sē āchhō	Jādō āchhā	133. Better.

English.	Mārwarī.	Mārwarī (Thal of Jaisalmer).	Jaispurī.	Mēwāhī.
134. Best . . .	Nirāt-āchhō . . .	Mulē bhalō . . .	Sub-sū chōkhō . . .	Sab-tai āchhyō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136. Higher . . .	Ghaṇō ūchō, ṇṇ-sū ūchō . . .	Ghaṇō ūchō . . .	Ū-sū ūchō . . .	Wah-tai ūchō . . .
137. Highest . . .	Sag*ja-sū ūchō . . .	Mulē ūchō . . .	Sub-sū ūchō . . .	Sab-tai ūchō . . .
138. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .
142. A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Bal*dhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146. A dog . . .	Ēk kuttō, ēk giṇḍak . . .	Kuttō . . .	Kūk*ro, gāḍak*ro . . .	Kuttō . . .
147. A bitch . . .	Ēk kutti . . .	Kutti . . .	Kūk*ri, gāḍak*ri . . .	Kutti . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kūk*ra, gāḍak*ra . . .	Kuttā . . .
149. Bitches . . .	Kuttiyā . . .	Kuttiyā . . .	Kūk*ryā, gāḍak*ryā . . .	Kuttiyā . . .
150. A he goat . . .	Ēk bak*ro . . .	Bak*ro . . .	Bāk*ro . . .	Bak*ro . . .
151. A female goat . . .	Ēk bak*ri, ēk chhai . . .	Bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Bak*rā . . .	Bak*rā . . .	Bak*rā-bak*ri . . .	Bak*rā-bak*ri . . .
153. A male deer . . .	Ēk hiraṇ . . .	Harāṇ . . .	Hiraṇ . . .	Hiraṇ . . .
154. A female deer . . .	Ēk hir*ṇī . . .	Harāṇī . . .	Hir*ṇī . . .	Hir*ṇī . . .
155. Deer . . .	Hiraṇ . . .	Harāṇā . . .	Hiraṇ . . .	Hiraṇ . . .
156. I am . . .	Hū hū . . .	Hū āī . . .	Maī chhū . . .	Maī hū . . .
157. Thou art . . .	Tū hāī . . .	Tū āī . . .	Tū chhai . . .	Tū hai, hā . . .
158. He is . . .	Uwō hāī . . .	Ó āī . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mō hāī . . .	Mhē āī . . .	Mhē chhā . . .	Ham hāī . . .
160. You are . . .	Thē hō . . .	Thē āī . . .	Thē chho . . .	Tam hō . . .

Mālvī (Bāṅgrī).	Mālvī (when different from Bāṅgrī).	Nīmāḍī (Nīmar).	English.
Sab-sū āchhō	Sab-sē achchhō	Baḍō āchhō	134. Best.
Ūchō	Ūchō	Ūchō	135. High.
Waṇī-sū ūchō	Un-sō ūchō	Jāḍō ūchō	136. Higher.
Sāb-sū ūchō	Sab-sē ūchō	Baḍō ūchō	137. Highest.
Ghōḍō . . . . .	.....	Ghōḍō	138. A horse.
Ghōḍī . . . . .	.....	Ghōḍī	139. A mare.
Ghōḍā	Ghōḍā-hōṇō	Ghōḍā, ghōḍānā	140. Horses.
Ghōḍyā	Ghōḍī-hōṇō	Ghōḍīnā	141. Mares.
Bēl, baḷad	Sāḍ	Sāḍ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baḷ ^a dyā	Sāḍ-hōṇō	Sāḍ ^a nā	144. Bulls.
Gāyā	Gāy-hōṇ	Gāy ^a nā	145. Cows.
Tēg ^a ḍō	Kut ^a rō	Kut ^a ḍō	146. A dog.
Tēg ^a ḍī	Kutti	Kutti	147. A bitch.
Tēg ^a ḍā	Kut ^a rā-hōṇō	Kuttā, kuttānā	148. Dogs.
Tēg ^a ḍyā	Kut ^a ri-hōṇō	Kutti ^a nā	149. Bitches.
Bak ^a rō, khāj ^a rū . . . . .	.....	Bak ^a rō	150. A he goat.
Bak ^a ri . . . . .	.....	Bak ^a ri	151. A female goat.
Bak ^a ryā	Bak ^a rā-hōṇō	Bak ^a ri ^{nā}	152. Goats.
Haraṇ . . . . .	.....	Haraṇ	153. A male deer.
Haraṇī . . . . .	.....	Haraṇī	154. A female deer.
Haraṇyā	Hiraṇ-hōṇō	Haraṇ ^a nā	155. Deer.
Hū hū . . . . .	.....	Haū chhē	156. I am.
Tū hai, hē . . . . .	.....	Tā chhē	157. Thou art.
Ū hai, hē . . . . .	.....	Wō chhē	158. He is.
Mhē hē	Ham hē	Ham āya	159. We are.
Thē hō	Tam hō	Tam chhō	160. You are.

English.	Mārwarī.	Mārwarī (Thal of Jaisalmer).	Jaipurī.	Mōvāh.
161. They are . . .	Uvō hāī . . .	Ō āī . . .	Wai ohhai . . .	Wai haī . . .
162. I was . . .	Hū hō . . .	Hū hātō . . .	Maī ohhō . . .	Maī hō, thō . . .
163. Thou wast . . .	Tū hō . . .	Tū hātō . . .	Tū chhō . . .	Tū hō, thō . . .
164. He was . . .	Ūwō hō . . .	Ō hātō . . .	Wō chhō . . .	Wō hō, thō . . .
165. We were . . .	Mō hā . . .	Mhē hātā . . .	Mhē ohhā . . .	Ham hā, thā . . .
166. You were . . .	Thē hā . . .	Thē hātā . . .	Thē ohhā . . .	Tam hā, thā . . .
167. They were . . .	Uvō hā . . .	Ō hātā . . .	Wai ohhā . . .	Wai hā, thā . . .
168. Be . . .	Hō (imperative) . . .	Hō . . .	Whai . . .	Whā . . .
169. To be . . .	Hūñō . . .	Hōw*ñō . . .	Whaibō . . .	Hōpū . . .
170. Being . . .	Hōtō, hūto . . .	Hōw*tō . . .	Whaitō . . .	Hō-tō . . .
171. Having been . . .	Hnyar . . .	Hōyar . . .	Whair . . .	Hō-kar . . .
172. I may be . . .	Hū hōū . . .	Hū hōwā . . .	Maī hū . . .	Maī hū . . .
173. I shall be . . .	Hū hōūlā . . .	Hū hōiē . . .	Maī hū-lo, hōsyū . . .	Maī hūgō . . .
174. I should be . . .	.....	.....	Maī hū . . .	.....
175. Beat . . .	Kūṭō . . .	Mār . . .	Piṭ . . .	Mār . . .
176. To beat . . .	Kūṭ*ṇō . . .	Mār*ṇō . . .	Piṭ*ḥō . . .	Mār*ṇū . . .
177. Beating . . .	Kūṭ*tō . . .	Mār*tō . . .	Piṭ*tō . . .	Mār*tō . . .
178. Having beaten . . .	Kūṭ(ar) . . .	Mār(ar) . . .	Piṭ(ar) . . .	Mār-kar . . .
179. I beat . . .	Hū kṭū . . .	Hū mārā-i . . .	Maī piṭ . . .	Maī mārū . . .
180. Thou beatest . . .	Tū kṭāī . . .	Tū mārē-i . . .	Tū piṭai . . .	Tū mārā . . .
181. He beats . . .	Ū kṭāī . . .	Ō mārē-i . . .	Wō piṭai . . .	Wō mārā . . .
182. We beat . . .	Mō kṭā . . .	Mhē mārā-i . . .	Mhē piṭā . . .	Ham mārā . . .
183. You beat . . .	Thē kṭō . . .	Thē mārē-i . . .	Thē piṭō . . .	Tam mārō . . .
184. They beat . . .	Uvō kṭāī . . .	Ō mārā-i . . .	Wai piṭai . . .	Wai mārāī . . .
185. I beat (<i>Past Tense</i>) . . .	Mhāī kṭiyō . . .	Mē māryō . . .	Maī piṭyō . . .	Maī māryō . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Thāī kṭiyō . . .	Tē māryō . . .	Tū piṭyō . . .	Tāī māryō . . .
187. He beat (<i>Past Tense</i>) . . .	Uṇ kṭiyō . . .	Uvō māryō . . .	Wō piṭyō . . .	Wāh māryō . . .

Málvi (Bángṛī).	Málvi (when different from Bángṛī).	Nimāḡī (Nimas).	English.
Vī hai, hē . . . . .	.....	Wō chhē	161. They are.
Hū thō . . . . .	.....	Haū thō	162. I was.
Tū thō . . . . .	.....	Tū thō	163. Thou wast.
U thō . . . . .	.....	Wō thō	164. He was.
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tam thā	166. You were.
Vī thā	Ho thā	Wō thē	167. They were.
Whō . . . . .	.....	Hō	168. Be.
Vhēṇō, vēṇō	Hōṇō	Hōṇū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Hui-nē	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
Hū waḡḡā, wūḡā	Hōḡḡō	Haū huis	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . . .	.....	Mār	175. Beat.
Mār*ṇō, mār*ṇō	Mār*ṇō	Mār*ṇū	176. To beat.
Mār*ṭō . . . . .	.....	Mār*ṭō	177. Boating.
Mārī-nē . . . . .	.....	Mārī-nē	178. Having beaten.
Hū mārū . . . . .	.....	Haū mārūch	179. I beat.
Tū mārē . . . . .	.....	Tū mārach, mārēch	180. Thou beatest.
Ū mārē . . . . .	.....	Wō mārach, mārēch	181. He beats.
Mhē mārā, mārā	Ham mārā, mārā	Ham mārāch	182. We beat.
Thē mārō	Tam mārō	Tam mārōch	183. You beat.
Vī mārē . . . . .	.....	Wō mārach, mārēch	184. They beat.
Mhaḡ mārō	Mha-nē mārō	Ma-na mārō	185. I beat (<i>Past Tense</i>).
Thaḡ mārō	Tha-nē mārō	Tū-na mārō	186. Thou beatest (<i>Past Tense</i>).
Wai-ē mārō	Ō-nē mārō	Un-na mārō	187. He beat (<i>Past Tense</i>).

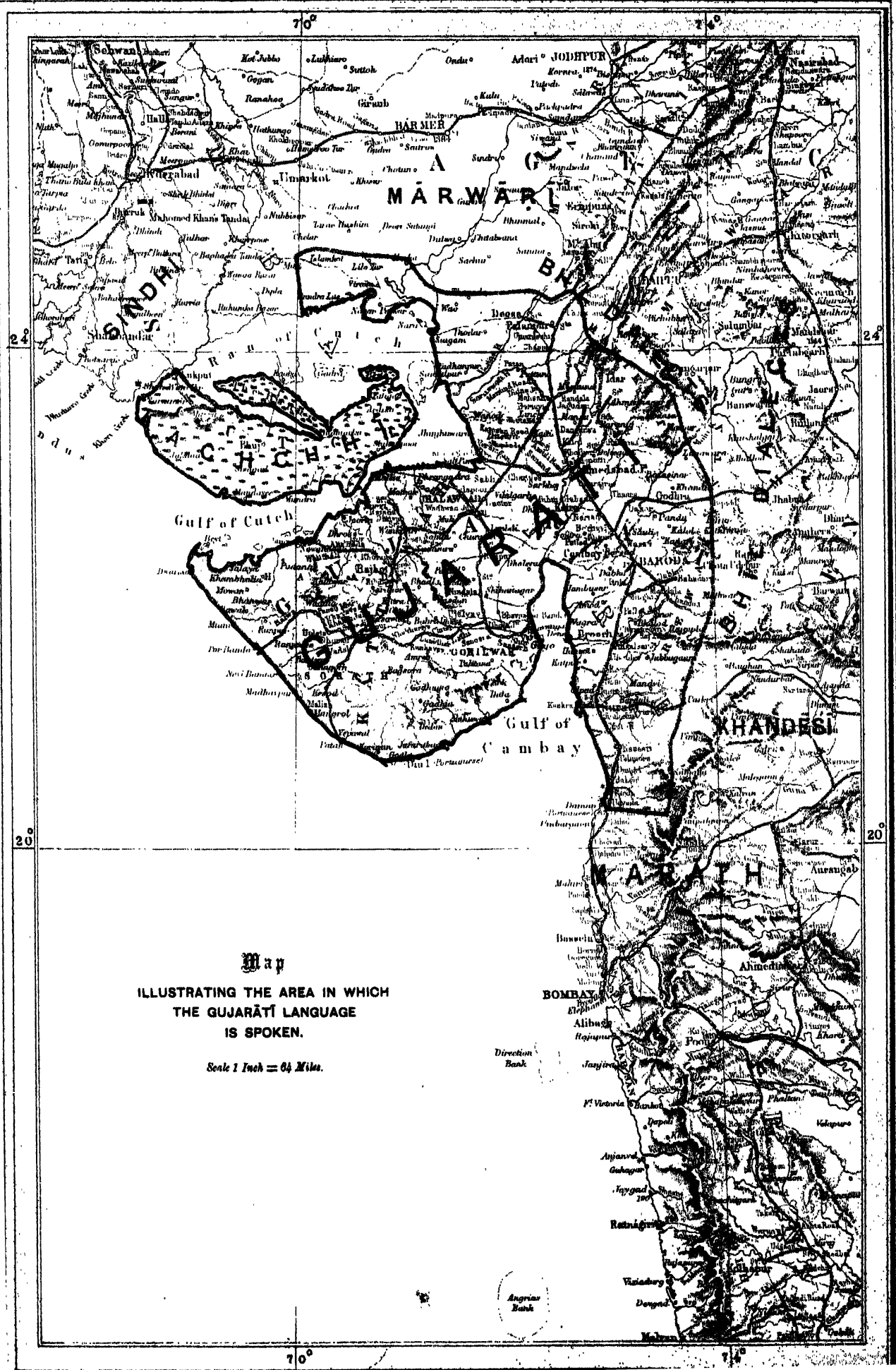
English.	Mārwaṛī.	Mārwaṛī (Thal of Jaisalmer).	Jaipuri.	Mēwāḥī.
188. We beat (<i>Past Tense</i>).	Mhē kūṭiyō	Mhē māryō	Mhē piṭyō	Ham māryō
189. You beat (<i>Past Tense</i>).	Thē kūṭiyō	Thē māryō	Thō piṭyō	Tam māryō
190. They beat (<i>Past Tense</i>).	Uwā kūṭiyō	Uwā māryō	Wai piṭyō	Un māryō
191. I am beating	Hū kṭiṭhī-hū	Hū māṛā-i	Maṛ piṭi-ohhū	Maṛ māṛi-hū
192. I was beating	Hū kṭiṭhī-hō	Hū māṛā-hō	Maṛ piṭai-ohhō	Maṛ mārai-hō, -thō
193. I had beaten	Mhāi kūṭiyō-hō	Mē māryō-hō	Maṛ piṭyō-ohhō	Maṛ māryō-hō, -thō
194. I may beat	Hū kṭiṭhī	Hū māṛā	Maṛ piṭhī	Maṛ māṛi
195. I shall beat	Hū kṭiṭhī-lā	Hū māṛā	Maṛ piṭhī-lā, piṭhī	Maṛ māṛiḡō
196. Thou wilt beat	Tū kṭiṭhī-lā	Tū māṛā	Tū piṭai-lō, piṭhī	Tū māraiḡō
197. He will beat	Uwō kṭiṭhī-lā	Ō māṛā	Wō piṭai-lō, piṭhī	Wō māraiḡō
198. We shall beat	Mhē kūṭhī-lā	Mhē māṛā	Mhē piṭhī-lā, piṭhī	Ham māṛiḡā
199. You will beat	Thē kūṭhī-lā	Thē māṛā	Thē piṭhī-lā, piṭhī	Tam māṛiḡā
200. They will beat	Uwē kṭiṭhī-lā	Ō māṛā	Wai piṭai-lā, piṭhī	Wai māṛiḡā
201. I should beat . . . .	.....	.....	Maṛ piṭhī . . . .	.....
202. I am beaten	Hū kṭiṭhīyō hī	Hū māṛiḡō-i	Maṛ piṭyō-ohhū	Maṛ piṭyō-hū
203. I was beaten	Hū kṭiṭhīyō hō	Hū māṛiḡō	Maṛ piṭyō-ohhō	Maṛ piṭyō-hō, -thō
204. I shall be beaten	Hū kṭiṭhīyō jāḥī-lā	Hū māṛiḡō jāḥī	Maṛ piṭhī-lō	Maṛ piṭhīḡō
205. I go	Hū jāḥī	Hū jāḥī-i	Maṛ jāḥī	Maṛ jāḥī
206. Thou goest	Tū jāḥī	Tū jāḥī-i	Tū jāy	Tū jāy
207. He goes	Uwō jāḥī	Ō jāḥī-i	Wō jāy	Wō jāy
208. We go	Mhē jāḥī	Mhē jāḥī-i	Mhē jāḥī	Ham jāḥī
209. You go	Thē jāḥī hō	Thē jāḥī-i	Thē jāḥī	Tam jāḥī
210. They go	Uwē jāḥī	Ō jāḥī-i	Wai jāy	Wai jāyāḥī
211. I went	Hū gayō	Hū gyō, gayō	Maṛ gayō	Maṛ gayō
212. Thou wentest	Tū gayō	Tū gyō, gayō	Tū gayō	Tū gayō
213. He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214. We went	Mhē gayā	Mhē gayā	Mhē gayā	Ham gayā

Mālvī (Bāngrī).	Mālvī (when different from Bāngrī).	Nimāḍī (Nimar).	English.
Mhā-ē māryō	Ham-nē māryō	Ham-na māryō	188. We beat (<i>Past Tense</i>).
Thā-ē māryō	Tam-nē māryō	Tam-na māryō	189. You beat (<i>Past Tense</i>).
Waṇā-ē māryō	Un-nē māryō	Un-na māryō	190. They beat (<i>Past Tense</i>).
Hū mārū-hū . . . .	.....	Haū māri rahyōch	191. I am beating.
Hū mār ^a tō-thō . . . .	.....	Haū māri rahyō-thō	192. I was beating.
Mhāī māryō-thō	Mha-nē māryō-thō	Haū māryō-thō	193. I had beaten.
Hū mārū	Hū mārū . . . .	.....	194. I may beat.
Hū mārūgā	Hū mārūgō, -gā	Haū māris	195. I shall beat.
Tū mārēgā	Tū mārēgō, -gā	Tū māris	196. Thou wilt beat.
Ū mārēgā	Ū mārēgō, -gā	Wō mār ^a sē	197. He will beat.
Mhē mārāgā	Ham mārāgā	Ham mār ^a sā	198. We shall beat.
Thē mārāgā	Tam mārāgā	Tam mār ^a sō	199. You will beat.
Vi mārāgā	Vi mārēgā	Wō mār ^a sē, mār ^a gā	200. They will beat.
.....	.....	.....	201. I should beat.
Hū māryō jāū-hū . . . .	.....	Ma-ka māryō	202. I am beaten.
Hū māryō gayō . . . .	.....	Ma-ka māryō-thō	203. I was beaten.
Hū māryō jāūgā . . . .	.....	Haū māryō jāis	204. I shall be beaten.
Hū jāwū	Hū jāū	Haū jāuch	205. I go.
Tū jāwē, jāy . . . .	.....	Tū jāch, tūjā	206. Thou goest.
Ū jāwē, jāy . . . .	.....	Wō jāch	207. He goes.
Mhē jāwā	Ham jāwā	Ham jāwāj	208. We go.
Thē jāwō	Tam jāwō	Tam jāwōj, tam jāwā	209. You go.
Vi jāwē, jāy	Vi jāwē, jāy	Wō jāj	210. They go.
Hū gayō . . . .	.....	Haū gayō	211. I went.
Tū gayō . . . .	.....	Tū gayō	212. Thou wentest.
Ū gayō . . . .	.....	Wō gayō	213. He went.
Mhē gayā	Ham gayā	Ham gayā	214. We went.

English.	Mārwarī.	Mārwarī (Thali of Jaisalmer).	Jaipur.	Mōwālī.
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwālī gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwo . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw'tō . . .	Jāw'pō . . .	Jāto . . .	Jāto . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ?	Thāro nāv kāī hāī ?	Thā-ro nām ki āī ?	Thā-kō kāī nāv chhai ?	Thāro kē nāv hai ?
221. How old is this horse ?	Īn ghōrā-rī ūmar kāī hāī ?	Ī ghōro kittō baḍō āī ?	Yō ghōro kattōk baḍō chhai ?	Yō ghōro kit'ni umar-māī hai ?
222. How far is it from here to Kashmir ?	Aphā-sū Kasmir kit'ri bhū hāī ?	Kasmir ithā-sū kitti aghi āī ?	Kas'mir aīdā-sū kas'rik dūr chhai ?	Kas'mir it-tai kit'ni-k dūr hai ?
223. How many sons are there in your father's house ?	Thā-rāī bāp-rāī ghar-māī kit'rā bētā hāī ?	Thā-rē bāp-rē ghar-mē kittā dek'rā āī ?	Thā-kā bāp-kā ghar-māī kaiyēk bētā chhai ?	Thārā bāp-kā ghar-māī kit'nāk bētā hai ?
224. I have walked a long way to-day.	Mhāī āj ghaṇō pāīḍō kiyo .	Āj hū ghaṇi bhaū gayō .	Āj māī nari dūr chālyō-chhū.	Āj māī bhant dūr chālyō-hū.
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bētō ū-rī bāīn par'niyō-hāī.	Uvō-rī bain-sū mā-jē kākē-rē dik'rō-rō biyā huō āī.	Mhārā kākā-kā bētā-kō byāw ū-ki bhāīn-sū huyc-chhai.	Mērā kākā-kā bētā-kō byāh wāīh-ki bāhān-tai huyc-hai.
226. In the house is the saddle of the white horse.	Lūā ghōrā-rī kāthi ghar-māī paī hāī.	Uvō ghar-mē dhanlē ghōrō-rō palān āī.	Dhanlā ghōrā-ki jīd ghar-māī chhai.	Supēd ghōrā-ki jin ghar-māī hai.
227. Put the saddle upon his back	Ū-rāī māūrū ūpar kāthi māḍḍō.	Uvō-rī puṭhī mātḥē palān māḍḍō.	Jīd ū-kā māng'rā-mālai mēlo.	Jin wāīh-ki piṭh-par dharō
228. I have beaten his son with many stripes.	Mhāī ū-rāī bōī-rāī ghaṇū chāb'kiyā ri-divi hāī.	Mē uvō-rē dik'rō-nā ghaṇi sari bētā hai.	Māī ū-kā bētā-nai narā kō'rā-sū māryō-chhai.	Māī wāīh-kō bētō bhant kar'rā-tai māryō-hai.
229. He is grazing cattle on the top of the hill.	Uwō dūgar-rī chōṭi-ūpar dhāw charāy-rayō-hāī.	Uvō ṭēk'ri mātḥē ō dhan charāvō-i.	Wō dūgar-mālai dhāḍa charāwai-chhai.	Wō pāhār-kai ūpar dhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uwō ūp rūkh hōṭāī ghōrāī mātḥāī chāḍiyōṛō bāīhō-hāī.	Ō uvō rūkh-rē hētē (sic) ghōrō mātḥē (sic) bēthō i.	Wō ū rūkh-nichai ēk ghōrā-mālai chhār rahyō-chhai.	Wō wāīh rūkh-kai nichai ghōrā-par bāīhyō-hai.
231. His brother is taller than his sister.	Ū-rō bhāī ū-rī bāīn-sū ghaṇō ḍigō hāī.	Uwō-rō bhāī uvō-rī bain-sū ḍighō āī.	Ū-kō bhāī ū-ki bhāīn-sū lambō chhai.	Wāīh-kō bhāī wāīh-ki bāhān-tai lambō hai.
232. The price of that is two rupees and a half.	Ū-rō mōl adāī rupiyā hāī .	Uwō-rō mōl adhāī rupayā āī	Ū-kō mōl dhāī ripyā chhai .	Wāīh-kō mōl dhāī rapaiyā hai.
233. My father lives in that small house.	Mārō bāp ūp chhōṭāī ghar-māī rāīvāī-hāī.	Mā-jō bāp uwō chhōṭō ghar-mē rō-i.	Mhāro bāp ū chhōṭā ghar-māī rahai-chhai.	Mērō bāp wāīh chhōṭā ghar-māī rahai-hai.
234. Give this rupee to him .	Ō rupiyō ū-nāī dē-dēwō	Ī rupayō uwō-nāī dō .	Yō ripyō ū-nai dyō .	Yō rapaiyō wāīh-naidyō .
235. Take those rupees from him.	Uwō rupiyā ūp kanā-sū lē-lēwō.	Ō rupayā uwō-sū lō .	Ū-sū wai ripyā lē-lyō .	Wai rapaiyā wāīh-tai lyō .
236. Beat him well and bind him with ropes.	Ūp-nāī āchhi tarāī-sū kūṭō nāī ūp-nāī rād'wā-sū chas'kāy-dēwō.	Uwō-nāī bhali tarē-sū māro aur rādūā-sū bandhō.	Ū-nai gairō piṭō ar jēw'rā-sū bād-dyō.	Wāīh-nai khūb māro ar jēw'rā-tai bādō.
237. Draw water from the well.	Bērāī-māy-sū jāī sīchō	Talē-māh-sū pāpī kadhō	Kūwā-māī-sū pāpī kadhō	Kuwā-tai pāpī kadhō
238. Walk before me .	Mārāī āgāī āgāī hālō	Mā-jē āgāī bai	Mhārai āgai chāl .	Mērai āgai chāl .
239. Whose boy comes behind you ?	Thārāī lārāī kiṇ-rō chhōrō āwāī-hāī ?	Thā-rō lārē kē-rō dik'rō āwō-i.	Yā-kai pāchhai kṇ-kō chhōrō āwai-chhai ?	Tērai pāchhai kāīh-kō chhōrō āwai-hai ?
240. From whom did you buy that ?	Uwāī thē kiṇ-sū mōl liwī ?	Thāī ō kō-kanā mōl liyō	Thē wō kṇ-kanai-sū mōl liyō ?	Tam wō kit-tai mōl liyō ?
241. From a shopkeeper of the village.	Gāw-rāī hāt-wāīlāī kanā-sū .	Hēkē gāw-rē hāt-bāpīyō-sū	Gāw-kā ēk dukandar-kanai-sū .	Gēw kā ēk hāt-wāīlā-tai .

* Fominine to agree with *olāz* or *bāī*, understood.

Mālvī (Bāngrī).	Mālvī (when different from Bāngrī).	Nimāḍī (Nimar).	English.
Thē gayā	Tam gayā	Tum gayā	215. You went.
Vi gayā	Vi gayā	Wō gayā	216. They went.
Jā . . . . .	.....	Jā	217. Go.
Jāto . . . . .	.....	Jāto	218. Going.
Gayō . . . . .	.....	Gayō	219. Gone.
Thārō nām kāī ?	Tamārō nām kāī ?	Tumhārō nām kāī chhē ?	220. What is your name ?
Anī ghōḍā-kī umar kāī ?	Inā ghōḍā-kī umar kāī ?	Inā ghōḍā-kī kēt*ri umar chhē ?	221. How old is this horse ?
Hyā-sū Kāsmīr kit*ri-k dūr hai ?	Yū-sē Kāsmīr kitti dūr hai ?	Yāhā-sī Kāsmīr kēt*ro dūr chhē ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē wathē kit*ra laḍ*kā hai ?	Thārā bāp-kā ghar-mē kit*ra laḍ*kā hē ?	Thārā bāp-kā ghar-ma kēt*ra chhōra chhē ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nē āyō.	Hū āj bhōt dūr chalyō	Āj haū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-ka bētā-ē wanī-kī bēn-sē byāw karyō.	Mhārā kākā-ka bētā-nō ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ōk chhōrā-kī ō-kā bahēn-sī sādi huich.	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōḍā-kō khōgir hai. . . . .	.....	Saphēt ghōḍā-kō khōgir ghar-ma chhē.	226. In the house is the saddle of the white horse.
Wanī-kē piṭh-par khōgir mēḷō.	Ō-kī piṭh-par khōgir dhar	Ōkā piṭ-par khōgir kas	227. Put the saddle upon his back.
Mhāī wanī-kā laḍ*kā-nē ghaṇā kōr*dā māryā.	Mhā-nō ō-kā chhōrā-kē bhōt chāp*kya māryā.	Mā-nā ō-kā chhōrā-ka bahut-sā sapāṭā māryā.	228. I have beaten his son with many stripes.
Ū wanī tek*ri-kā mātā-par dhāḍhā charāvē-hai.	Ū tek*di-kā mātā-par dhōr charāvē-hō.	Wō baiḍī-kā mātā-par dhōr charāi-rāhyōch.	229. He is grazing cattle on the top of the hill.
Wanī jhād-kē nichē ū ghōḍā-par bēthē-hai.	Ū unā jhād-kē nichō ghōḍā-par bēthē-hē	Wō unā jhād-kā nichā ghōḍā-par bathī-rāhyōch.	230. He is sitting on a horse under that tree.
Wanī-kō bhāī wanī-kī bēn-sū ūchō hai.	Ō-kō bhāī ō-kī bēn-sē ūchō hē.	Ō-kō bhāī ō-ka bahēn-sī ūchō chhē.	231. His brother is taller than his sister.
Wanī-kō mōl aḍī rūpyā hai	Ō-kī kimat aḍī rūpyā hē	Ō-kī kimat aḍhāī rūpyā chhē.	232. The price of that is two rupees and a half.
Wanī chhōṭā ghar-mē mhārō pitā rē-hai.	Mhārō bāp unā chhōṭā ghar-mē rē-hē.	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō rūpyō wanī-nē dē	Ō-kē yō rūpyō dē	Yō rūpyō ō-kha dē	234. Give this rupee to him.
Vi rūpyā wanī-pās-sū lē	Vi rūpyā ō-kē-pās-sē lē	Wō rūpyā ō-kā-sī lē	235. Take those rupees from him.
Wanī-nē khūb mārō nē rāsā-sū bādhō.	Ō-kē khūb mār aur ō-kē rāsī-sē bād.	Ō-ka āchhī tarāh-sī mār aur ō-ka rāsī-sū bādh.	236. Beat him well and bind him with ropes.
Wanī kūḍī-mē-sū pānī kāḍō	Kūḍī-mē-sē pānī nikāḷ	Kuwā-ma-sū pānī khaich	237. Draw water from the well.
Mhārō agāḍī chāl	Mhārō agāḍī chāl	Mhārā sāma chāl	238. Walk before me.
Kapī-kō laḍ*kō thārē pāchhē-sū āvō-hai ?	Tamārō pāchhē kē-kō ohhōrō āvō-hē ?	Thārā pāchha kun-kō chhōrō āwaj ?	239. Whose boy comes behind you ?
Ū thā-sē kapī-kanē-sū mōl liḍō ?	Ū tam-nē kē-kē-pās-sē mōl liḍō ?	Kun-kā-sī tū-na mōl liḍō ?	240. From whom did you buy that ?
Wanī gāw-kā dūkāndār-kanē-sū	Unā gām-kā ōk dūkāndār-pās-sē.	Gāw-kā wanyā-sī	241. From a shopkeeper of the village.



Map
 ILLUSTRATING THE AREA IN WHICH
 THE GUJARĀTĪ LANGUAGE
 IS SPOKEN.

Scale 1 Inch = 40 Miles.

Direction
 Bank

Angria
 Bank

GUJARĀTĪ.

The word 'Gujarāti' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

Name of Language.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken.

It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat' is derived from the Sanskrit Gurjaratrā,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadās, who ruled in Anahilawāda between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāṭa, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The Gurjaras.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jaṭs as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jaṭs. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthāni and with Gujarāti. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujjarattā; see Dr. Fleet in the *Journal of the Royal Asiatic Society* for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part i., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvānūlāl Indrajī, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāshṭra*, through the Prakrit *Gujjara-raṭṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāṭhis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāṭhis (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmaṇs; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX, Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarāṭī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Number of Speakers.	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikantla	..	541,500
Palanpur	.	606,000
Cutch	.	205,500
Kathiawar	.	2,571,000
Cambay	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,000
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,759
Surat Agency	.	56,000
TOTAL		9,313,459

Gujarāṭī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarāṭī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.	
Ajmer-Merwāra	1,483	
Assam	26	
Bengal	1,713	
Berar	20,954	
Bombay (excluding the area in which Gujarāṭī is a vernacular)	1,142,611	
Burma	761	
Central Provinces	17,059	
Coorg	126	
Madras	82,594	
Punjab	1,457	
United Provinces	5,079	
Quetta, etc.	240	
Andamans	364	
Hyderabad State	26,934	
Mysore State	2,182	
Kashmir State (Estimate)	30	
Rajputana Agency	} Estimate	
Central India Agency		27,313
TOTAL		1,330,977

To these we must add the Gujarāṭī spoken by some wandering tribes of Bombay and Berar, *viz.*—

Kākari	122	
Tārimūki or Ghisāḍi	1,669	
TOTAL		1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
" " abroad	1,330,977
" " by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the Dialects. speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few "clipped" or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *ī* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgari, the language of the Nāgar Brāhmans, or Charōtari, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindi, Rājasthānī and Panjābī) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages.

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east--the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāthī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṁśa. This was the Apabhraṁśa with

Origin of the language.

which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhman form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhraṁśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawāḍa Paṭṭan did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṁśa, and we can trace the development of Apabhraṁśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhraṁśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṁśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, *i.e.*, by the addition of help-words, while in the latter it is conducted synthetically, *i.e.*, by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōṛā-kā*, and 'to a horse' is *ghōṛā-kō*, in which the help-words *kā* and *kō* are added to the word *ghōṛā*. On the other hand, in Bengali, 'of a horse' is *ghōṛār*, and 'to a horse' is *ghōṛārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōṛā*, and in each case *ghōṛār* or *ghōṛārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōṛā-kā* and *ghōṛā-kō*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhraṃśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalaṭi*, he goes, becomes *chalaī* in Apabhraṃśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhraṃśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *kīaa*, *kara* or *karāū*, and *tanāū*. The Hindōstānī *ghōṛā-kā* is derived from the Apabhraṃśa *ghōṛāi-kīaa*. Here it will be seen that the *k* of *kīaa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōṛā*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōṛār* is derived from *ghōṛāa-kara*, through an intermediate form *ghōṛāa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōṛāakara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōṛār* as one word, and not *ghōṛā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōṛārō*, of a horse, usually, but wrongly, written *ghōṛā-rō*. It is derived from *ghōṛāakarāū*, and the elision of the *k* shows that *ghōṛāakarāū* and *ghōṛārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōṛānō*, of a horse. This is derived from *ghōṛāa-tanāū*, through *ghōṛāanāū*. Here again the elision of the *t* shows that *tanāū* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghōṛānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōṛā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Panjābī. The Panjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics. When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindī *makkhan*, butter, is *mākhaṇ* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *šahr* but Gujarātī *šeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baiṭhā*, Gujarātī *beṭhō*, seated; Hindōstānī *lauṇḍī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beṭhō*, the *e* is short, not *ē*.

✓Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ó*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigar'nā*; Gujarātī *bugar'wũ*, to be spoilt; Hindōstānī *likh'nā*, Gujarātī *lakh'wũ*, to write; Hindōstānī *mil'nā*, Gujarātī *mal'wũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakhũ*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ó*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārēs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *mānas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hutō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n*; Apabhramśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa, *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *d*, *dh*, and *l* generally become *r*. Thus, *mātē* for *māṭē*, for; *dīhō* for *dīḥō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a few; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēṇē*, by him; *mar'wū* for *maḷ'wū*, to mingle; *dāh'dō* for *dahāḍō*, a day; *tū* for *tū*, thou; *dīḍhō* or *ḍīḍhō* for *dīḍhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *ūchō*, high; *sār'wū*, for *chār'wū*, to feed cattle; *sōrū* for *chhōrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zād* for *jhād*, a tree. In the Charōtar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.¹

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk'rō*, a son, becomes *dīch'rō*; *khētar*, a field, becomes *chhētar*; the verb *lāg'wū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhyā*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāniō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinā*, without; Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānas*, a man; *hō*, for *śō*, a hundred; *hūraj* for *sūraj*, the sun; *hū* for *śū*, what? *dēh*, for *dēs*, a country; *ham'jāyō*, for *sam'jāvvyō*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ū*, for *hū*, I; *āthī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkaṭhū*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *ahmē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *keḥwū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *māhārānī*, a queen, pronounced *m'hārānī*. Again, *ahu* is pronounced 'hau, as in *bahu*, much, pronounced *b'hau*, and *ahi* is pronounced 'hai, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 22.

² See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diḥhō* for *diḥhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvvyō*, *lāvyō*, are pronounced *āivvyō*, *lāivvyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip^owū* or *piṭ^owū*, to beat; so *kharāvēs* for *khawārēs*, I will give to eat; *dēt^owā* for *dēw^otā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*,³ for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury;

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsis often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westwards, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk^orō* (masc.), a boy; *chhōk^orī* (fem.), a girl; *chhōk^orū* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk^oḍō*, a cock; *bilāḍī*,⁴ a cat; *gadhēḍū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghōḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*. - *kyā* - *kyā* - *kyā* -

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh*ōwū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *ād*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhād*ōwū*, to cause to see; *karāw*ōwū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēnē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōyā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēnē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdābhāṣā-muktika*, was written in 1394 A.D. and has been printed. Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Vishṇu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Pritam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāñī*, *Barūs Kastūrī*, *Murdā Pachīsī*, *Nand Batrisī*, *Padmāwatī*, *Strī-charitra*, *Vikram-charitra*). Brahmānand and Dayārām. All these are admittedly inferior to Nar-singh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarāṭī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rūs Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the name 'Gujarāṭī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeralica lingua.' The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarāṭī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand alo tzé amará Pitá
Cælo in qui es noster Pater
 Tumára namā púsa-karwáne
tuum nomen sanctificetur
 Tumára ratschia áwé
tuum regnum veniat
 Tumára mán paramandaló kewun karótzó jewutzé humimá karó.
tua voluntas cælo in sicut fit ita terra in fiat.

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratto' or 'Suratto' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarāṭī Dictionary by Francis Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

I.—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT.—

DRUMMOND, R.,—*Illustrations of the Grammatical Parts of the Guzurattee, Mahratta, and English Languages.* Bombay, 1808.

¹ *Thesaurus epistolicus LaCrozeanus*, Vol. iii, p. 64. Before this, in 1715, John Josiah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarāṭī idioms wrongly attributed to Hindōstānī.

² Vol. i, p. 198. Published 1806.

- FORBES, W.,—*A Grammar of the Goozrattee Language, with Exercises, Dialogues and Stories.* (P) Bombay 1829. Second Edition, with some additional Dialogues, Letters, etc. by Rustomjee Sorabjee. Bombay, 1845.
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- KABRAJI, MRS. P. J. (née PURLIBAI D. WADIA),—See Purlibai D. Wadia and Prēmānand.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhman, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Vāniāi* or *Ṣarrāfi* (from *Vāniō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows:—

VOWELS, ETC.

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ऋ ṛi, ए e, ऐ ai, ओ o, औ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short e and a long ē, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa.
च cha,	छ chha,	ज ja,	झ jh,	ञ ña.
ट ṭa,	ठ ṭha,	ड ḍa,	ढ ḍh,	ण ṇa.
त ta,	थ tha,	द da,	ध dha,	न na.
प pa,	फ or प ph,	ब ba,	भ bha,	म ma.
य ya,	र ra,	ल la,	व va or va.	
श śa,	ष śha,	स sa,	ह ha,	ळ ḷa.

It will be noted that Gujarātī has a cerebral ḷa.

The following examples show the employment of non-initial vowels:—

आ bā,	बि bi,	बि bī,	बु bu,	बु bū,	ब्रि bṛi.
बे be,	बै bai,	बो bō,	बाव bau,		

The following are more or less irregular,—

र ru or rū, also ṛ ru, ṛ rū,				
ज jā (hardly irregular),	जि ji,	जु ju,	जू jū,	
द dṛi,	द्री ḍṛi, and		ह्री ḥṛi.	

For some of these regular forms are also used. Thus, र्‍रि ṛṛi, र्‍रु ṛṛu.

The following are examples of compound consonants:—

क ksha,	क जा jā,	क ना kna,	क गा gwa.
त ṭta,	त रा tra,	त वा twa,	त पा pta.
श śta,	श दा dwa,	श द्या dya,	
द दधा dḍha,	द शहा śha,	द वा wa,	
ङ (or, better, ḷ) ṭṭha (ṭṭha),		ह हा hya,	ह द्या dhya.

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form ṛ. Thus, ṛ, *rtha*. When it is not the first member of a compound, it takes the form r. Thus, ṛ *grya*, ṛ, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that ṛ is often written for *i* and *u* for *ū*. *Ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter ṛ is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter ś is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter ṣ is pronounced *grya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARĀTĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus:—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	chhōk ^r ō, a boy	chhōk ^r ī, a girl	chhōk ^r ū, a child.
Obl.	chhōk ^r ā	chhōk ^r ī	chhōk ^r ā.
Ag.-Loc.	chhōk ^r ō, chhōk ^r āē, by or in a boy	chhōk ^r īē, by or in a girl	chhōk ^r ō, chhōk ^r āē, by or in a child.
Plur. Nom.	chhōk ^r ā, chhōk ^r āō, boys	chhōk ^r īō, girls	chhōk ^r ā, chhōk ^r āō, children.
Obl.	chhōk ^r ā, chhōk ^r āō	chhōk ^r īō	chhōk ^r ā, chhōk ^r āō.
Ag.-Loc.	chhōk ^r āē, chhōk ^r āōē, by or in boys	chhōk ^r īōē, by or in girls	chhōk ^r āē, chhōk ^r āōē, by or in children.

B.—Other nouns. *Bālak*, a child (nom. and obl. sing.); *bālakē*, by or in a child; *bālakō* (nom. and obl. plur.); *bālakōē*, by or in children. The usual case suffixes are, acc.-dat. *nō*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk^rānō*, to a boy; *chhōk^rā-thī*, from a boy; *chhōk^rānō*, of a boy; *chhōk^rō* or *chhōk^rā-mā*, in a boy. *Gharō*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *lērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk^rānō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk^rā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōk^rō*, a good boy; *sārā chhōk^rānō*, to the good boy; *sārī chhōrīō*, good girls; *sārū chhōk^rū*, a good child; *sārā chhōk^rānō*, to good children; *bījō dahāḍē*, on the second day; *ēnā* (not *ēnō*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī nōfū*, larger than the head; or, us in *Mārwarī*, with *kar^rtū*, with the obl. gen.; thus, *dar^rvājānā kar^rtū chhū*, higher than the door. Generally *nā* is omitted. *Sahū-thī nōfū* or *sahū kar^rtū nōfū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *mā*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *tā*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension:—

First Person.

Base.	Singular.				Plural.		
	<i>hū</i> .	<i>mā</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>majⁿē</i>	<i>amⁿē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

Second Person.

Base.	Singular.				Plural.		
	<i>tū</i> .	<i>tā</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tamō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tujⁿē</i>	<i>tamⁿē</i>	<i>tamārē</i>	<i>tamōnē</i> .
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *maj* (*muj*) and *tuj*, but these do not change for gender, number, or case. The *maj* and *tuj* forms are mainly poetical. *Am*, *tam*, *am-thī* and *tam-thī* are rarely used. *Amō* and *tamō*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *ahmō*, *tahmō*, *māhrō*, *tāhrō*.

The pronoun of the first person plural, *āp'ṇā* is 'only used when 'we' includes the person addressed. It is thus declined, acc.-dat., *āpan'ṇā*; agent, *āp'ṇā-thī*; gen. *āp'ṇō* (poetical, *āp'ṇō*); loc. *āp'ṇā-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-thī*; gen. *āp'ṇō*.

Demonstrative Pronouns. These are *tē*, he, she, it, that; *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēṇā*, gen. *tēṇō*, obl. base *tē*, or (in abl. and loc.) *tēṇā*; plur. nom. *tēṇō*, obl. *tēṇō*, *tem*, or (in abl. and loc.) *tem'ṇā*. In the agent *tēṇā*, and in the acc.-dat. *tēṇāṇō* may be used in the fem. sing. About Surat, *tēṇāṇ* is used as a plural of respect. Pārsis often use *tēṇāṇ* for 'he' and *tēṇī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pōṭō*, that, and *ōṭō* or *ōṭyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōṭē*, self; agent, *pōṭē*; gen. *pōṭāṇō*; obl. base, *pōṭē*. Plural same as singular. The genitive is not used, as in Hindi, to represent the first person, and rarely to represent the second person. But we have often phrases like *hū pōṭē chāḷyō*, I went myself.

The Relative Pronoun is *jē*. Declined like *tē*.

The Interrogative Pronouns are,—(1) *kōṇ*, who? (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc.-dat., abl., gen., loc.); *kōṇā* (abl., loc.); *kō* (acc.-dat., gen.); *kōṇā* (abl., loc.). *Kō* is pronounced with a slight *h*-sound. Thus, *kōḥ*. The agent is *kōṇō* or *kōṇē*. (2) *śō*, what? thus declined.

	Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>	<i>tē</i>
Acc.-Dat.	wanting	wanting	wanting	wanting	wanting	wanting
Agent	<i>tē</i>	wanting	<i>tēṇā</i> (rare)	wanting	wanting	wanting
Abl.	<i>tē-thī</i>	wanting	<i>tē-thī</i>	<i>tē-thī</i>	wanting	<i>tē-thī</i>
Gen.	<i>tēṇō</i>	wanting	<i>tēṇō</i>	<i>tēṇō</i>	wanting	<i>tēṇō</i>
Loc.	<i>tē-mā</i>	wanting	<i>tē-mā</i>	<i>tē-mā</i>	wanting	<i>tē-mā</i>

The defective parts are supplied by *kōṇ*.

The Indefinite pronouns are *kōi* (m. and f.), anyone, some one, and *kāi* or *kāī*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kōi-ēk*, some one; *kāik*, *kāi-ēk*, something; *har-kōi*, any one; *har-kāi*, anything. Although *kōi* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	<i>ē, tē, this.</i>	<i>tē, that.</i>	<i>jē, who.</i>	<i>kōṇ, who?</i>
Quality	<i>āwō, ēwō</i> , like this	<i>tēwō</i> , like that	<i>jēwō</i> , like which	<i>kōwō</i> , like what?
Size	<i>āw'ṇō, ēw'ṇō</i> , this size	<i>tēw'ṇō</i> , so large	<i>jēw'ṇō</i> , as large	<i>kōw'ṇō</i> , how large?
Quantity	<i>āf'ṇō, ēf'ṇō</i> , this many or much.	<i>tēf'ṇō</i> , that many or much	<i>jēf'ṇō</i> , as many or much	<i>kōf'ṇō</i> , how many or much?
Manner	<i>ām, em</i> , thus	<i>tem</i> , so	<i>jem</i> , as	<i>kem</i> , how? why?
Place	<i>ahiyā, ahī, hyā</i> , here	<i>tyā</i> , there	<i>jyā</i> , where	<i>kyā</i> , where?
Time	<i>atyārē</i> , now	<i>tyārē</i> , then	<i>jyārē</i> , when	<i>kyārē</i> , when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āhōwō*, *tēhōwō*, *jēhōwō*; similarly in *tyāh*, *jyāh*, *kyāh*, and in words like *tēhōwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am.		Past, I was.					
	Sing.	Plur.	Sing.	Fem.	Neut.	Masc.	Fem.	Neut.
1	<i>cāhū</i>	<i>cāhīṇ</i> (vulgar <i>cāhīyē</i>).	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
2	<i>cāho</i>	<i>cāhō</i>	<i>hatō</i> or	<i>hati</i>	<i>hatū</i>	<i>hatō</i>	<i>hati</i>	<i>hatā</i> .
3	<i>cāho</i>	<i>cāho</i>	<i>hawō</i>	<i>havi</i>	<i>hawū</i>	<i>hawō</i>	<i>havi</i>	<i>hawā</i> .

This tense does not change for person. The forms with *w* (*v*) are vulgar.

Present participle locative, *cāhātē*, in or while being. Other forms are wanting. Negative present *nāhī*, used for all persons and both numbers. Past, *nāhātō*, *nāhātē*, or *nāhātē*.

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *સેને રાજિને મૂકી* (not *mūkyē*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

- Infinitive, *mār^awē*, obl. *mār^awā*, to strike.
- Present participle, *mār^atō*, striking.
- Past " *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (indeclinable), struck.
- Future " *mār^awānō* (gen. of infin.), about to strike.
- Conjunctive " *mārī*, *mārīnē*, having struck.
- Present Gerund, *mār^atē*, on striking.
- Past " *māryā*, on having struck.
- Noun of Agency, *mār^anārō* (declinable), *mār^anār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.		Future, 'I shall strike,' etc.				(b) Compound tense. Present definite, 'I am striking.'	
Sing.	Plur.	Standard.		Pārsī.		Sing.	Plur.
		Sing.	Plur.	Sing.	Plur.		
1	<i>mārē</i>	<i>mārē</i>	<i>mārē</i>	<i>māras</i>	<i>mār^asu</i>	<i>mārē-ckhē</i>	<i>mārē-ckhē</i>
2	<i>mārō</i>	<i>mārō</i>	<i>mārō</i>	<i>mār^asē</i>	<i>mār^aō</i>	<i>mārō-ckhē</i>	<i>mārō-ckhē</i>
3	<i>mārē</i>	<i>mārē</i>	<i>mārē</i>	<i>mār^asē</i>	<i>mār^aē</i>	<i>mārē-ckhē</i>	<i>mārē-ckhē</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^ajō*, plur. *mār^ajō*; precative (2nd and 3rd persons), *mārō*.

(c) Participial tenses.

Transitive verb.

- હું માર^atō*, I used to strike.
- (jō) *હું મારat*, (if) I had struck.
- હું માર^atō-hatō*, I was striking.
- (jō) *હું માર^atō-હોવું*, (if) I may be striking.
- (jō) *હું માર^atō-હોલ*, (if) I had been striking.
- mē māryō* (or *mārēlō*), I struck (him).
- mē māryō-ckhē*, I have struck (him).
- mē māryō-hatō*, I had struck (him).
- (jō) *mē māryō-હોય*, (if) I may have struck (him).
- (jō) *mē māryō-હોલ*, (if) I had struck (him).
- હું માર^awānō-ckhē*, I am about to strike.
- હું માર^awānō-hatō*, I was about to strike.
- (jō) *હું માર^awānō-હોવું*, (if) I be about to strike.
- (jō) *હું માર^awānō-હોલ*, (if) I had been about to strike.

Intransitive verb.

- હું ચાલ^atō*, I used to go.
- (jō) *હું ચાલat*, (if) I had gone.
- હું ચાલ^atō-hatō*, I was going.
- (jō) *હું ચાલ^atō-હોવું*, (if) I may be going.
- (jō) *હું ચાલ^atō-હોલ*, (if) I had been going.
- હું ચાલ^ayō* (or *ચાલ^alō*), I went.
- હું ચાલ^ayō-ckhē*, I have gone.
- હું ચાલ^ayō-hatō*, I had gone.
- (jō) *હું ચાલ^ayō-હોવું*, (if) I may have gone.
- (jō) *હું ચાલ^ayō-હોલ*, (if) I had gone.
- હું ચાલ^awānō-ckhē*, I am about to go.
- હું ચાલ^awānō-hatō*, I was about to go.
- (jō) *હું ચાલ^awānō-હોવું*, (if) I be about to go.
- (jō) *હું ચાલ^awānō-હોલ*, (if) I had been about to go.

Irregular verbs.

- (1) *Thawū*, to become. Pres. sg. (1) *thāwū*, (2, 3) *thāy*; pl. (1) *thāē*, (2) *thāō*, (3) *thāy*. Future, (1) *thāē*, (2) *thāē*, and so on; conj. part. *thāinō*. The stem is *thā* before *i*, *o*, or a consonant. Otherwise it is *thā*. Note, however, *thālō*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.
- (2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.
- (3) *Jōiē*, it is necessary (defective impersonal); fut. *jōiē*; past subj. (jō) *jōiat*; pres. part. *jōiō*. *Mārē ā chōp^adē jōiē*, to me this book is necessary.
- (4) Verbs like *lōwū*, to take, *dōwū*, to give, *kōwū*, *kaḥōwū*, or *kaḥōwū*, to say, *rōwū*, *roḥōwū*, or *raḥōwū*, to remain, form the 2nd and 3rd sing. and 3rd plur. pres., *lō*, *dō*, *koḥō* or *kaḥō*, and *roḥō* or *raḥō*. So, conjunctive participle *kaḥinē*, *lāinē*, *daīnē*; fut. *lāē*, and so on.
- (5) Verbs with roots in *ā*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.
- (6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwū*, to see; *juē*, he sees; *juō*, you see. But *jōlō*, because the *-lō* is not a complete termination. *Hōwū*, to be, and *kaḥōwū*, to be rotten, make *hōy* and *kaḥōy*, respectively, with the termination *ē*.
- (7) If the root ends in *ā*, it becomes *ē* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *be^awū*, to sit; *be^alō*, having sat; *vas^awū*, to dwell; past part. *vasyō*.
- (8) Irregular past participles.

<i>Be^awū</i> , to sit,	past part.	<i>beḥō</i> , <i>beḥālō</i> .
<i>Dākh^awū</i> , to see,	" "	<i>dāḥō</i> , <i>dāḥālō</i> .
<i>Nās^awū</i> (<i>nāḥ^awū</i>), to flee,	" "	<i>nāḥō</i> , <i>nāḥālō</i> .
<i>Pe^awū</i> , to enter,	" "	<i>peḥō</i> , <i>peḥālō</i> .
<i>Biḥi^awū</i> or, better, <i>biwū</i> , to fear,	" "	<i>biḥō</i> or <i>biḥō</i> , <i>biḥālō</i> or <i>biḥālō</i> .
<i>Dōwū</i> , to give,	" "	<i>dōḥō</i> , <i>dōḥālō</i> .
<i>Kar^awū</i> , to do,	" "	<i>kāḥō</i> or <i>kar^ayō</i> , <i>kāḥālō</i> or <i>kar^alō</i> .
<i>Kḥāwū</i> , to eat,	" "	<i>kḥāḥō</i> , <i>kḥāḥālō</i> .
<i>Lōwū</i> , to take,	" "	<i>lōḥō</i> , <i>lōḥālō</i> .

¹ And so, throughout, the participle in *lō* may be substituted for that in *yō*.

² Or *mār^anārō*, *chāl^anārō*, and so throughout.

<i>Pīwū</i> , to drink,	past part.	<i>piḍhō, piḍhēlō.</i>
<i>Hōwū</i> , to be,	" "	<i>hatō, hōlō (regular).</i>
<i>Suwū</i> , to sleep,	" "	<i>sutō, sutēlō.</i>
<i>Mar'wū</i> , to die,	" "	<i>muō, muēlō or marēlō.</i>
<i>Jawū</i> , to go,	" "	<i>gayō, gaēlō.</i>
<i>Kahōwū</i> , to be rotten,	" "	<i>kahōyō, kahēlō.</i>
<i>Kehōwū</i> , or <i>kahewū</i> , to say,	" "	<i>kahyō, kahēlō.</i>
<i>Rehōwū</i> or <i>rahōwū</i> , to remain,	" "	<i>rahyō, rahēlō.</i>
<i>Nipaj'wū</i> , to be produced,	" "	<i>nipajyō or nipanyō.</i>
<i>Upaj'wū</i> , to be produced,	" "	<i>upajyō or upanyō.</i>

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khāyā*) *karō-ohhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *ṇō* (*ṇī, ṇū*) instead of *yō* (*ī, yū*). Thus, *bharāṇō* (or *bharāyō*), was filled; *marāṇō*, was killed; *chhapāṇō*, was printed. So, also, *diḥlāṇō*, for *dākhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh'wū*, to write; *lakhāwū*, to be written. If the root ends in a vowel, *aw* is added, not *ā*. Thus, *jōwāwū*, to be seen. A preceding *ā* is shortened. Thus, *wāpar'wū*, to use, passive *wāp'rāwū*; *gāwū*, to sing, passive *gāwāwū*; *āw'wū*, to come, passive *awāwū*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dākhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawū*, to go, as in Western Hindi. Thus, *tē māryō gayō*, he was struck.

Another is formed with *āw'wū*, to come, and the locative of the infinitive. Thus, *ē wastu jāwā-mā āw'sē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyū*, this work was done by the king.

Causal Verbs. These (including transitives from neuters) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakh'wū</i> , to write,	<i>lakhāw'wū</i> , to cause to write.
<i>dākh'wū</i> , to see,	<i>dākhāḍ'wū</i> , to cause to see.
<i>sābhaj'wū</i> , to hear,	<i>sābhajāw'wū</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ'wū*, to release, *chhōḍaw'wū* or *chhōḍāw'wū*, to cause to release.

Irregular are—

<i>bhāj'wū</i> , to be mixed,	<i>bhājaw'wū</i> , to mix.
<i>phar'wū</i> , to be turned,	<i>phāraw'wū</i> , to turn.
<i>maḥ'wū</i> , to be met,	<i>maḥ'wū</i> , to mingle.
<i>pīwū</i> , to drink,	<i>pāwū</i> , to give to drink.
<i>mar'wū</i> , to die,	<i>mār'wū</i> , to strike, kill.
<i>ḥar'wū</i> , to be fixed,	<i>ḥāraw'wū</i> , or <i>ḥarāw'wū</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *tāw'ḍ'wū*, to cause to eat; *tāp'wū*, to cause to be warm; *tāpāw'wū*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nākh'wū*, to strike down, kill.

Potentials,—*lakhī sak'wū*, to be able to write.

lakhī sakāwū, to be able to be written.

Completives,—*lakhī ohā'wū*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar'wū*, to speak frequently.

khāyā (or *khāyā*) *kar'wū*, to eat frequently.

jayā (or *jayā*) *kar'wū*, to go frequently.

(3) From the present participle, with *jawū*, *āw'wū*, or *rahōwū*.

Continuatives,—*bōl'ē* *rahōwū*, to keep talking.

(4) From the infinitive,—

Obligatives,—*siḍhāṇē bhākhē mar'wū p'ḍ'sē*, to the sepoy's dying by hunger will fall, the sepoy's will have to die of hunger.

Permissives,—*jawā* (oblique) *dāwū*, to allow to go.

Inceptives,—*kar'wā* *lāg'wū*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bhāō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na bhāō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nahī*.

Questions which do not contain an interrogative pronoun are generally indicated by *sē*, what? Thus, *sē tāṁē jāō-ohhō*, are you going? The emphatic suffix *-j* is of frequent occurrence. Thus, *tāṁē-j*, you indeed; *dhā-j*, only one. It corresponds to the Marāṭhī *-eā*.

GUJARĀTĪ GRAMMAR.

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

- eḍ* (*eḥḍ*), stocks, fetters.
eḍī, lazy.
em, thus.
eru, a snake.
ewā (*eḥwā*), habit, custom.
eḷē, in vain.
keḍ, the waist.
keḍiyū, a jacket.
keṅgam, whither?
kem, how?
ker, *kerā*, a certain wild fruit.
kerādō, a *ker*-tree.
kerādō, a kind of dance.
kerī, a mango.
keḷ or *kaḷ*, sharp pain, but *kēḷ*, a plantain.
khe, consumption.
khen, a hindrance.
kheḷ, paste, starch.
gebi, secret, hidden.
geḷ, indulgence.
ghen, drowsiness.
gher, in a house.
gherū, deep-coloured.
ghelū, mad, foolish.
che or *cheh*, a funeral pyre.
chen, a muskrat.
chen (*cheḥn*), rest, repose.
cheḷ, itching.
chhe, he is.
jejewantī, a certain metre.
jeṅgam, whither?
jem, how.
jher, poison.
ṭel (*ṭeḷ*), prying.
ḍhel, a peahen.
tem, so.
den, a debt.
dhen, a woman in her first pregnancy.
dhen, a cow.
nen, an eye.
nem, intention.
nemī (*neḥmī*) or *moḥemī*, always.
neḷ, a narrow lane.
pejan, an anklet.
peḥū, entered.
peḥḥ, like to.
pēḍḍ, a kind of sweetmeat.
penī, a frying pan.
penḍ, a blow with the clenched fist.
ped, confusion.
per, a method.
peḷ (*peḥḷ*), beginning.
peḥwū, to enter.
prem-kōr, a woman passionately fond of her lover, but
prēm, love.
phen, a snake's hood.
phel, pretence.
phelwū, to be spread.
phesād, a decision.
be, two.
bechārek, about two or four.
beḥhak, a seat.
ben (*beḥn*), a sister.
berū (*beḥrū*), deaf.
bel, a bull.
beswū, to sit.
bhe or *bhō*, fear.
bhenū, an earthen cooking pot.
bherav, a certain musical mode, a form of Śiva.
meḍak, a frog.
meḍhū, a ram.
medī, a certain plant (*Jawsonia inermis*).
medō, fine wheaten flower.
menā, a jay, a *mainā*.
memān (*meḥmān*), a guest.
mer, interjection, be off!
mel, dirt, filth.
meḷē, spontaneously.
ren, night.
renu, dust.
le (*leḷ*) or *lhe*, inclination, propensity.
leḷō (*leḥḷō*), motion, gait.
leṅ (*leḥn*), dues, debts due.
ler (*leḥr*), a wave.
leḷīn (*leḥḷīn*), intent upon.
leḷō, a trowel.
lewū (*leḥwū*), to reflect, think (but *lōwū*, to take).
ve (*veḷ*), a hole.
ven, voice, word.
venā, a lute.
veni, a wooden bar fitted against a door.
venū, a water cart.
ver, enmity.
verāg, absence of worldly affection.
verādī, name of a certain musical mode.
vere, with, along with.
sen, wise, discreet.
seher, a city.
sej (*seḥj*), a little.
sen, hemp.
seniyū, hem-p-cloth.
sel, taking the air, a walk.
sewū (*seḥwū*), to bear, endure.
heḍ, stocks, fetters, cf. *eḍ*.
hewā, practice, habit, cf. *ewā*.

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

ōkhar, a surname.
ōkhāg wū*, to call out.
ōg nā*, small pieces of cake, etc.
ōg lō*, half-boiled rice.
ōgaḷ wū*, to ooze.
ōgāl, that which is spit out after chewing a thing.
ōchar, a voucher, a document (a corruption of 'voucher').
ōchar wū*, to utter, speak.
ōchintū, unexpectedly.
ōchkhāv, holiday.
ōchkhāḍ, a sheet, coverlet.
ōjhat, a slap.
ōjhal, a curtain, a veil.
ōjhū, a shadow.
ōḍāwū, to desire.
ōtal wū*, to forget.
ōthār, a nightmare.
ōdhān, pregnancy.
ōdhār, rescue, salvation.
ōr, another. See *ōhr* in App. III.
ōr lō*, joy, fruition.
ōr māi*, a step-brother.
ōriyō, joy, fruition, relief.
ōl, dry or arid saliva in the mouth.
ōliyū, simple, artless.
ōsanākāwū, to be bashful.
ōsīnkaḷ, free from obligation after returning a favour.
ōsar rū*, to recede, be contracted.
kōḷ, a cuckoo.
kōḷō, coal.
kōgaliyū, cholera.
kōg lō*, a mouthful of water.
kōkh lū*, the shell of a nut.
kōṭh, *kōṭhū*, a wood-apple; but *kōṭhū*, a face.
kōḷā, cowries.
kōḷiyū (*kōḷḍiyū*), a byre; afflicted with white leprosy.
kōḷī, a score; a cowry.
kōn, who?
kōdālī, a hoe.
kōdālō, a large hoe.
kōdī, ever, at any time.
kōḍū, an old she-buffalo.
kōḷ sō*, coal.
kōḷō, greyish.
kōḷhāk, one of a number of squares ruled on paper.
kōḷan wū*, to mix.
kōḷar, deficiency.
kōḷ lū*, the iron part of a ploughshare.
kōḷ, a small wisp of grass, but *kōḷ*, a large rat.
kōḷiyō, a mouthful.
kōḷō, a wisp of grass.

kḷōt rū*, a pretext.
kḷōrū, rancid.
kḷōḷ, oilcake; a search.
kḷōḷō, the lap.
gōkḷ lō*, a recess in a wall.
gōjū, dirty, nasty.
gōṭhō, a byre; ease; a nest.
gōḷ, a boil, a tumour.
gōnnī, a married woman invited to dinner in fulfilment of a vow.
gōtar, a kind of cattle-fodder.
gōḷū, forage; manure.
gōr, a family priest.
gōraw, a dinner given by the father of a bride to the bridegroom.
gōḷ, treacle, but *gōḷ*, spherical.
gōḷiyō, an empty treacle-jar.
gḷōn, a large, heavy, hammer.
gḷōṇiyū, a drum.
chōḷ, a quadrangle.
chōḷ thū*, a quadrangular frame.
chōḷ ḍī*, a square; an aggregate of four.
chōḷ ḍū*, an ear ornament.
chōḷ wū*, to start, shy.
chōḷkas, exact.
chōḷkī, a police station.
chōḷkō, a quadrangular spot for cooking.
chōḷkhaṇḍū, square.
chōḷkhānī, a kind of chequered cloth.
chōḷkhuṅṅ, on all sides.
chōḷkhuṅ, quadrangular.
chōḷ ḍō*, the figure 4.
chōḷgam, on all sides.
chōḷghaḍiyū, a period of four *ghaḍis*.
chōḷ, a heap.
chōḷaw wū*, to cook.
chōḷūn, breadth.
chōḷū, broad; fourfold.
chōḷō, a heap.
chōḷaraph, on all sides.
chōḷ vis*, thirty-four.
chōḷ rō*, a raised square, a *chabutra*.
chōḷār, a kind of cloth.
chōḷāl, having four measures of time.
chōḷh, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
chōḷhū, fourth.
chōḷh rī*, a certain public officer.
chōḷhārū, four-edged.
chōḷp, vigilance; a mace.
chōḷpagū, a quadruped.

APPENDIX II—*contd.*

chōp^oḍi, a book.
chōp^oḍḍ, an account-book, a ledger, but *chōp^oḍū*, unctuous.
chōp^odār, a mace-bearer.
chōpāṭi, a kind of metre.
chōpāniyū, a pamphlet.
chōpās, on all sides.
chōpālḥ, a litter, a swing.
chōpāl, a cloth having four folds.
chōmāsū, the monsoon, rainy season.
chōbhēr, in four directions.
chōras, a square.
chōr^osū, a cube.
chōrō, a public square in a village.
chōryāṣi, eighty-four.
chōlāi, a kind of vegetable.
chōw^oḍū, fourfold.
chōwāḥḥ, on all sides.
chōwāḍḍ, a place for cattle-grazing.
chōvīs, twenty-four.
chōsḍḥ, sixty-four.
chōsar, a necklace with four strings.
chōs^oṭū, a slice.
chōḥi, a kind of vegetable, but *chōḥḥi*, a bodice.
chhō, a fig, for *!*
chhōḍ, an embryo arrested in its growth in the womb, but
chhōḍ, a shrub.
chhōr^orū, a piece of dry bark.
chhōl, bark.
chhōḍḍ, husks.
chhōḥ, a wave.
jōḥ, twins.
jhōḍ, a ghost, evil spirit.
ḥōḥ, mockery, fun.
ḥōḥi, mockery, but *ḥōḥi*, a crowd.
ḥōr, a place; a kind of sweetmeat.
ḥōḥiyū, jocular, rude.
ḍōḥ, shape, figure.
ḍhōḥ, a large drum.
tō, then; verily; on the other hand.
tōkē, then.
tōpan, nevertheless.
tōr, look, aspect.
tōr^oḍi, an earthen pot with fire in it carried before a bier.
dōḥgāi, roguishness.
dōḥ (*dōḥḍ*), one and a half.
dōḥō, magnanimous; artless.
dhōkō, a club.
dhōḍāi, generous, profuse.
dhōriyo, the pole of a carriage.
dhōḥ, a drum; a thump.
dhōḥ, a kind of song sung by women.
dhōḥ^owā, to whitewash.
dhōḥū, white.
nōḥḥū, separate.
nōḥ, a memorandum.
nōḥḥrū, helpless.
nōbat, a kettledrum; a time, turn.
nōm, the ninth day of a lunar fortnight.

nōy (*nōḥy*), may not be.
nōr (*nōḥr*), a scratch made by the nails.
nōr^oṭū (*nōḥr^oṭū*), name of a certain festival.
nōḥiyō, mongoose.
pō, the ace of dice.
pōḥ, a promise, vow.
pōḥisō, ninety-nine and three-quarters.
pōḥōḍ, three-fourths of one-hundred, seventy-five.
pōḥū, three-quarters.
pōḥār, a throw in dice, the ace and two sixes, *i.e.* thirteen.
pōr, last year.
pōs, the amount held in the two hands placed open side by side.
pōḥ, a street, a lane.
pōḥiyō, a door-keeper.
pōḥū (*pōḥḥ*), wide.
pōḥ, death.
pōḥ^orū, husk, chaff.
pōḥm, memory.
pōḥr, smell, odour.
pōḥrā, spray.
pōrū, grains in an ear of corn.
bhō or *bhe*, fear.
mōḥ^orē, in front.
mōy or *mōy*, a way, passage.
mōḥ^owārī, dearness.
mōḥū, dear, high-priced.
mōḥḥi, eating, food.
mōḥā, the roll of names in a boys' school.
mōḥū, delay.
mōḥū (*mōḥḍū*) or *māḥōḍū*, the face.
mōḥ or *māḥ*, clarified butter or oil poured on dough.
mōḥḥ-mōḥḥ, gradually.
mōr (*mōḥr*), tree-blossoms; but *mōr*, a peacock.
mōwāḥō, soft hair.
mōsāḥ, a maternal grandfather's house.
mōḥ, nausea.
mōḥ^owū, to shred anything for cooking.
mōḥiyū, that part of a garment on which the lace is fixed.
mōḥi, a preparation of gram-flour.
mōḥū, insipid.
mōḥāi (*mōḥḥāi*), pertaining to a maternal grandfather's house (*mōsāḥ*).
rōḥ (*rōḥḥ*), a fierce quarrel.
rōp, airs, ostentation, but *rōp*, a sapling.
ḥōḥi, a child's penis.
ḥōḥi, a slave-girl.
wōratiyō (*wōḥratiyō*), a purchaser.
wōr^owū (*wōḥr^owū*), to purchase.
sōḥ, the side.
sōḥiyō (*sōḥiyō*), a veil.
sōḥḥ, near, close to.
sōḥ, with.
sōḍāi, roguery.
sōyō, a large needle.
sōr^owū (*sōḥr^owū*), to scrape.
sōḥ or *sōr*, a weal.
ḥōnār, that which will be.
ḥōy, he may be; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *કેદ*, pronounced *keḥwā*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *કેદ* *કેદ* or *કેદ*, and that the *h*-sound is in most of them there by right of origin, as in *બેર* *behr*, deaf, derived from the Sanskrit *badhirah*, through the Prakrit *bahirō*, or as in *બેતર* *bēhtar*, better, from the Persian *bihtar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

aḍāḥr (for *aḍhār* or *arāḍh*), eighteen.
aṅ^hsaḥmaj, without understanding.
aḥmā, we.
aḥwalaī, pertinacity.
aḥwāḍū or *haṡwāḍū*, the udder.
aḥwāḍō, *aḥwōḍō*, or *hawāḍō*, a water-trough.
āḥph, panting.
āḥph^h'w or *kāḥph^h'w*, confused.
āḥphī-jawū, to pant.
āḥwū, of this kind.
uḥl^h'kū or *ul^h'kū*, a rain of fire.
ūḥnū, hot.
eḥḍ or *heḍ*, stocks, fetters; a drove of cattle.
eḥḍ^h'kī, death-struggles.
eḥḍiyā (pl.), a drove of cattle, but *ēḍiyū*, castor-oil.
ēḥḍō, affection.
ēḥrō or *hawāḍō*, a water-trough.
ēḥlī or *hēlī*, an incessant shower of rain.
ēḥlīwār, in this year.
ēḥlō, a push.
eḥwā or *hewā*, habit, custom.
ēḥwū, of this kind.
ēḥl^h'wū or *hal^h'wū*, to be familiar.
ēḥḍō, a wave of water.
ēḥn, in this year.
ēḥnnī or *ēḍh^h'nī*, an embroidered cloth.
ēḥr, like, following the example of. (The *Narmakōś* writes the word for 'other' *ōr*, but other dictionaries have *ōḥr*, and do not give the meaning here given for *ēḥr*.)
ēṡāḥḍ^h'wū or *ēṡāḍh^h'wū*, to clothe.
ēḥrū, near.
ēḥlān or *hōlān*, the sloping bullock-track of a well.
ēḥlāwū or *hōlāwū*, to be extinguished.
ēḥl^h'wū, to comb.
ka-dāḥḍō or *ka-dahāḍō*, on an unlucky day.
kaḥmaiyō, a fop, a gallant.
kaḥyū or *kaḥyū*, said.

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kaḥrō, the wall of a house.
kaḥlai, tin.
kaḥlawō, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
kāḥ, or *kyāḥ*, where? but *kāḥ*, why?
kāḥḍ-ghāl, removing and replacing.
kāḥḍ^h'wū, to extract.
kāḥḍ^h'nār, one who brings out.
kāḥḍō, a decoction; an exit water channel.
kāḥn, a message, but *kāḥn*, a visit of condolence.
kāḥnī, a story.
kāḥr, a palki-bearer, but *kāḥr*, a deer.
kāḥr^h'wō, a kind of dance.
kāḥrō or *kyāḥrō*, when?
kāḥlū, a cotton pod, but *kāḥlū*, lying.
kāḥwō, coffee.
kuḥḍ^h'wū, to be teased.
kuḥḍāpō, vexation.
kuḥḍḍī or *kuḥḍḍī*, an earthen pot.
kēḥn, a message.
kēḥnī, a proverb.
kēḥnū, whose.
kēḥr or *kēḥr*, a catastrophe.
kēḥwat, a proverb.
kēḥwārō, at what time?
kēḥwū, of what sort?
kēḥwū, to say.
kēḥ, mortification (the disease).
kēḥḍū, a riddle.
kēḥḍ, a byre.
kēḥḍ, white leprosy.
kēḥḍiyū, afflicted with white leprosy.
kēḥḍiyū, a byre.
kēḥḍyō-lōḍān, a kind of gum.
kēḥḍiyō-sāp, a kind of serpent.
kēḥḍī-nār, a kind of grain, *juwār*.
kēḥḍlō, a riddle, but *kēḥḍō*, a whip.

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APPENDIX III—*contd.*

- kōḥṇī*, the elbow.
kōḥy'ḍō, a riddle, but *kōy'ḍō*, a whip.
kōḥy'ṭū, decayed, rotten.
kōḥyā-bōṭū, speaking with prolixity.
kōḥyū, speaking with prolixity.
kōḥṭū, reddish-brown.
kōḥṭū, a jackal.
kōḥwōḍō, *-ḍṭi*, a hatchet.
kōḥwāṇ, putrefaction.
kōḥwū or *kōḥōwū*, to putrefy.
kōḥḷī, the vine of a *kōḥḷū*.
kōḥḷū, a kind of gourd.
kḥāḷī or *kḥāḷū*, a threshing floor.
kḥāḷī, a ditch, but *kḥāṭī*, food.
kḥāḥwō, a kind of weed.
kḥōḥwū, to lose.
grēḥwū or *grēḥwū*, to take.
chāḷḍ-utar, ascent and descent.
chāḷḍan, an ascent.
chāḷḍ'vī, rise.
chāḷḍ'vū, rising.
chāḷḍ'wū, to rise.
chāḷḍāṭī, an attack.
chāḷḍāu or *chāḷḍāḷ*, vain.
chāḷḍā-chāḷḍī, competition.
chāḷḍāu or *chāḷḍāwō*, ascent.
chāḷḍāw'wū, to cause to rise.
chāḷḍiyāḷū, superior.
chāḥ, tea.
chāḥy'nā, love.
chāḥwū, to love.
chīḥḍiyū, irritable, but *chīḍiyū*, a bead.
chīḥḍ or *chīḥḷ*, irritability.
chīḥḷō, a cart-rut.
chūḥḷ'ḍī, a hearth.
chūḥḷā-sag'ḍī, a portable hearth.
chūḥḷō, *chūḥḷ* or *chūḥḷō*, a fireplace.
chōḥm, ease, repose; a mark.
chōḥmḥō, craving.
chōḥr'wū, to erase.
chōḥḥ, pain caused by indigestion.
chōḥḥ'wū, to adhere.
chōḥḥḍ'wū, to affix.
chōḥḥiyā, pinching frequently.
chōḥḥiyō-lāḍu, a kind of sweetmeat.
chōḥḥī, a pinch.
chōḥḍ'wū, to affix.
chḥāḥḷō, curdled milk.
chḥāḥḷ, a shelf, a thatch.
chḥāḥḷ'vī, a coiling.
chḥāḥḷy'wū, to thatch; to best.
chḥāḥḷiyū, beating the breast in mourning.
chḥāḥḷū, a thatched outhouse.
chḥāḥḷr, ashes.
chḥāḥḷr'wū, to compromise.
chḥāḥḷrī, a film on liquid.
chḥāḥḷrū, dust, rubbish.
chḥāḥḷḍ or *chḥāḥḷḍ'ṇī*, teasing.
- chḥāḥḷḍ'wū*, to tease.
chḥāḥḷḍā-chḥāḥḷḍī, a knot tied at the time of performing a marriage ceremony.
chḥāḥḷḍō, conclusion, end.
chḥāḥḷr or *chḥāḥḷrāṇḍō*, watery excrement.
chḥāḥḷr'wū, to discharge watery excrement.
chḥāḥḷ, a plastering with chunam.
chḥāḥḷḍ, dry crust of mucus.
chḥāḥḷḷ'wū, to vomit milk (of a baby).
jāḥ or *jyāḥ*, where.
jāḥrō or *jyāḥrō*, when.
jāḥḥō, pomp.
jāḥḷ, beating, dashing.
jāḥr or *jher*, poison.
jāḥwū, (such) as, like.
jāḥwō, while.
tāḥḍ, *tāḥḍ* or *tāḥḍ*, coldness.
tāḥḍak or *tāḥḍak*, coolness.
tāḥḍā, ironical scolding.
tāḥḍiyō-tāw, agne.
tāḥḍī, ashes.
tāḥḍī-siyāḷ, certain days in the month of Śrāvaṇ on which cold food is eaten.
tāḥḍū, cold (*adj.*)
tāḥḍēkiyū, a cooling medicine.
tāḥḷ, pride.
tāḥy'vī, loquacity.
tōḥḷ, prying; a certain beggars' cry.
tōḥḷiyō, a beggar who employs *tōḥḷ*.
tōḥyō, a person set in a field to scare birds.
tōḥ'wū, to scare birds.
tāḥḷō or *tāḥḷō*, the cry of a bird.
tḥōḥr, a certain coin.
tḥōḥrī-lōwū, to take by force.
dāḥḷ-nō-gḥōḍō, the game of hide-and-seek.
dāḥḷ, *dāḥḷ*, see *dāḥḷ*.
dāḥḷḍī or *dāḥḷḍī*, see *dāḥḷḍī*.
dāḥḷḍō or *dāḥḷḍō*, see *dāḥḷḍō*.
dāḥḷ-pan or *dāḥḷyā-pan*, wisdom, prudence.
dāḥḷm, a brand, cautery.
dāḥḷm'wū, to brand, but *dāḥḷm'wū*, to tie by the leg.
dāḥḷmḷ, branded.
dāḥḷyū, wise, prudent.
dāḥḷō, dirt.
dāḥḷm'chū, a small stick of sugarcane.
dāḥḷrō, a log tied to an animal's neck, but *dāḥḷrō*, a tent.
dāḥḷ'vī or *dāḥḷḷō*, see *dāḥḷḷū*.
dāḥḷḍ, see *dāḥḷḍ*.
dāḥḷḍiyū, see *dāḥḷḍiyū*.
dāḥḷḍī, a kind of ornament.
dāḥḷḷī or *dāḥḷḷī*, a whey-pot.
dāḥḷ'wū or *dāḥḷḷ'wū*, to shake (a liquid), but *dāḥḷ'wū*, to shake and pick up what comes to the surface.
dāḥḷḷō, a thick filthy liquid.
tāḥ or *tyāḥ*, there.
tāḥḍ, see *tāḥḍ*.
tāḥḷr-pachḷī, after then, after that time.
tāḥḷrō or *tyāḥḷrō*, then.
tāḥḷḷāḷī, forty-three.

APPENDIX III—contd.

- tēhtrīs*, thirty-three.
tēhnāt-jawū, to be ripe.
tēhēt, sixty-three.
tēhwārē, then.
tēhwū, such.
tēhwō, immediately, instantly.
tēhler, seventy-three.
tōhri, anger, wrath.
thuhēriyō, *thuhwar* or *tōhōr*, a kind of Euphorbia.
dahrō, a ditch.
dāhđ, *dāđh*, or *dāhđ*, a molar tooth.
dāhđam, a pomegranate.
dāhđi, *dāhđi*, or *dāhđi*, the beard.
dāhđō, *dāhđō*, or *dāhđō*, a day.
dāhy^okō or *das^okō*, a group of ten, a decade.
dēhrāwar, the room in which the family gods are kept.
dēhri, a small *dēhrū*.
dēhrū, a small temple.
dēhlī, the upper story in front of a house.
dēhlū, *dēhlō*, *dēhlū*, or *dēhlō*, the gate of a street.
dōhđ, one and a half.
dōhđiyū or *dōhđiyū*, three pies, a pie.
dōhnē or *dōh^onē*, a milk-pan.
dōhb^ođū, a kind of musical instrument.
dōhy^olū, difficult.
dōhrō or *dōh^orō*, a couplet, a distich.
dōhl, affliction.
namdēhrū, pileless.
nahrānī or *nahrānī*, an instrument for paring the nails.
nahvōhēn, a kitchen.
nāvōhlō, the skin close to the nail.
nahsānū, a wilderness, an abandoned place.
nāhēn, the menses.
nāhēnū, the ceremony of bathing the bridegroom, but
nānū, a coin.
nāhēi-dhōti, a woman arrived at full age.
nāhnām, inferiority.
nahnū or *nāhēnū*, small.
nāhr^okhū, the centre iron pipe of the nave of a wheel.
nāhrū, guinea-worm.
nāhl, see *nyūhl*.
nāhwan, bathing.
nāhwū, to bathe.
nāhs^orī, a certain small measure of value, half a pie.
nāhs^owū, to run away.
nēh, the tube of a hubble-bubble.
nēhchō, the snake of a huquā.
nehmī or *nehemi*, always.
nēhrū, a guttar.
nāhyū or *nāhyū*, the skin close to the nail.
nōhtar^owū, to invite.
nōhtariyō, the bearer of an invitation.
nōht^orū, an invitation.
nōhy or *nāhōy*, may not be.
nōhr, a scratch made by the nails.
nōhr^otū, the name of a certain festival.
nyāhl or *nāhl*, rich.
pañnō or *pāh*, there, in that place.
pañnō, the breadth of a cloth.
pañnōlī, a certain evil conjunction of the planets.
pañnōlū, fortunate.
pañrānō, against the will.
pañrānō, *pañrōnō*, a goad.
pañrō, dawn, daybreak.
pañrāj or *pañrāj*, abstinence.
pañrōhđ, *pañrōhđ*, or *pañrōhđiyū*, or *pañrōhđiyū*, dawn, daybreak.
pañrōnō, a guest.
pāh, see *pañnō*.
pāhđ, a mountain, but *pāđ*, obligation.
pāhđi, rocks, mountainous.
pāhđō, a custom, but *pāđō*, a he-buffalo.
pāhn or *pāh^onō*, a stone, a rock.
pāhniyārū, the place in a house where water-pots are kept.
pāhnī, the heel.
pāhnō, the flowing of milk into the udder.
pāhđ or *pāhđ*, a grinder (tooth), a paint for the teeth, but
pāđ, pain.
pāhyal, beaming the forehead of a woman with red ointment.
pāhyō, the mucus of the eye.
pāh^olī or *pāh^olī*, a generation.
pāh^olū, the lower part of the belly.
pāhrān, a kind of shirt.
pāhr^onū, a garment.
pāhr^owū, to wear, put on, but *pāhr^owū*, a piece of sugarcane.
pāhrāwū, to cause to put on.
pāhrāgiri, a sentinel.
pāhrō, see *pāhrō*.
pāhl, beginning.
pāhl-wān, a wrestler.
pāhlā, at first.
pāhlū or *pāhlū*, first, but *pāhlū*, that.
pāh, early morning.
pāhkiyū or *pāhkiyū*, an ear of *juwārī*, fit to be parched.
pāhch, arrival, a receipt.
pāhr^owū or *pāhr^owū*, to arrive.
pāhōlī, a wristlet.
pāhchōlū, knowing, well-instructed.
pāhchō or *pāhchō*, the wrist.
pāhđ^owū, to sleep.
pāhniyū, a three-fourths part.
pāhđ^owū, to crush.
pāhđō, crushed.
pāh^otū, *pāh^otyū*, arrived.
pāhr, a period of three hours, but *pār*, a city; *zōr*, next
year.
pāhras, delight.
pāhrāgiri, a sentinel.
pāhrō, or *pāhrō*, a watch, a guard.
pāhlā, breadth.
pāhliyū, a broad rupee.
pāhlū, broad.
pāh^ot, a family priest.
pāh^orūl, a slight meal.
pāh^orū-kā, a woolen partition.
pāh^orō, a certain measure of grain.
pāh^owārō or *pāh^owārō*, a fountain.
pāh^oliyū, a street.
pāh^onū, a sister's husband.

APPENDIX III—*contd.*

baḥrō, pimples on the lips, but *baṛō*, pride.
baḥlaiyā-khḥōh-wā, to write off an account.
baḥlī, *baḥlāi*, coagulated milk, but *baḥi*, strong.
bāḥy, the arm.
bāḥy-dhar, *bāḥy-dhari*, a guarantee.
bāḥyū, a wooden support placed in the shutters of a door.
bāḥnū, a pretence, but *bānū*, a lady.
bāḥyū, the treble end of a drum, to which iron paste is not applied.
bāḥr or *bahār*, spring; outside.
bāḥraṇiyō, a sifter of goldsmith's dust.
bāḥrawaṇiyō, an outlaw.
bāḥrawaṇī, outlawry.
bāḥrawāsiyō, a sweeper.
bāḥr-wū, to sweep.
bāḥrū, singing out of tune, but *bārū*, a door.
bāḥraiyō, a rafter twelve cubits long; a sweeper; an outlaw.
bāḥl or *baḥlī*, established, confirmed.
bāḥw-rū, bewildered.
bāḥw-lū, a doll, a statue.
bāḥkanū, timid.
bāḥyāmanū, frightful.
bāḥadhū, *bāḥnū*, afraid.
bāḥw or *bāḥ-wū*, etc., to fear.
bāḥu, both.
bāḥkōḥlī, uncontrollable in temper.
bāḥtāḥlī, the time of life at which a man has to use spectacles.
bāḥtāḥlī, forty-two.
bāḥk-wū, to send forth fragrance; to be disobedient.
bāḥdū, two waterpots, one on the top of the other, carried on the head.
bāḥtar, better, good.
bāḥn, *bāḥn-wū*, a sister.
bāḥn-panḥ, sisterhood.
bāḥn-pani, a female friend.
bāḥni, a confidante.
bāḥr, *bāḥr-wū*, deaf.
bāḥrakḥ or *bāḥdrakḥ*, a flag.
bāḥr-kḥi, a wristlet.
bāḥr-kḥō, a rosary.
bāḥriyū, a kind of bird.
bāḥr-wū, see *bāḥr*.
bāḥn-wū, to be a purchaser, to give a handsel.
bāḥnī, a handsel.
bāḥt or *bāḥut*, much.
bāḥtār, seventy-two.
bāḥyū, a buoy.
bāḥlū, large, excessive.
maḥḥ-wū or *maḥḥ-wū*, to overlay, line.
maḥlāw-wū, coaxing.
maḥlāw-wū, to beautify.
maḥlāw-wū, beautifying.
maḥe, much, many.
māḥy, *māḥy*, or *māḥi*, in.
māḥt, or *māḥtī*, checkmate; a mahout; cf. *māḥwat*.
māḥmār-wū, a present sent by parents to their daughter in the seventh month of her first pregnancy.

māḥy, in, inside.
māḥy-rū or *māḥiyār*, a married woman's mother's house.
māḥyō-māḥy, mutually.
māḥrō, my.
māḥl or *māḥlī*, a certain fiscal division of the country.
māḥl-kārī, an officer in charge of a *māḥl*.
māḥl-wū, to strut, but *māḥ-wū*, a whey-pot.
māḥwat, *māḥwadḥ*, a mahout; cf. *māḥt*.
māḥwarō, or *māḥwarō*, practice, habit.
maḥrat or *maḥurta*, an instant.
māḥ or *māḥ*, a cloud.
māḥjar, a memorial, representation (corruption of English 'measure').
māḥnū, a taunt.
māḥtar, a sweeper.
māḥtā-jī or *māḥtī*, a teacher.
māḥmān or *māḥmān*, a guest.
māḥl-wū, to send.
māḥlō, *māḥlō*, *māḥlō*, *māḥlō*, *māḥlō*, a street.
māḥ, *māḥ*, the face, see *māḥḥ*.
māḥ-jāḥnū, *māḥ-jāḥnū*, the ceremony of first seeing the bride and bridegroom.
māḥḥ, *māḥḥ*, *māḥḥrū*, large.
māḥḥap, *māḥḥam*, *māḥḥāpan*, *māḥḥāi*, greatness.
māḥḥ-bāi, a husband's sister.
māḥḥ-tḥi, loudly.
māḥḥ, a section among Brāhmanas, Baniyas, etc., but *māḥ*, a chaplet.
māḥḥ-wū, a pile of cowdung-cakes or grass, but *māḥ-wū*, to twist.
māḥḥi-yū, the mouth of a thing.
māḥḥ or *māḥḥ*, mouth, the face; but *māḥḥ*, delay.
māḥḥ, by heart, by rote.
māḥḥō or *māḥḥḥō*, a net muzzle.
māḥt, death.
māḥḥiyū, the eaves of a house.
māḥ-māḥyū, as much as is asked for, without haggling.
māḥḥḥō, a net muzzle.
māḥr, before; *māḥr* (or *māḥar*), a blossom.
māḥr-wū, to blossom.
māḥrī, a small net muzzle.
māḥr-wū or *māḥr-wū*, a chessman, a piece or counter in a game.
māḥrō, the mythical stone found in the head of a snake.
māḥl or *māḥlī*, a palace, but *māḥl*, a crop.
māḥlī, pieces of old leather.
māḥlō, see *māḥlō*.
māḥwan, oil poured on dough.
māḥwāḥ, a disease of the mouth in cattle.
māḥwāḥ-wū, to cry with the head covered.
māḥwū or *māḥ-wū*, to bewitch.
māḥsaḥl, a summons.
māḥsam, a season.
māḥl, low prices, but *māḥl*, nausea.
māḥlāi, pertaining to a maternal grandfather's house.
maḥḥḥō, the *maḥḥ* tree.
maḥḥwar, *maḥḥvār*, or *maḥḥwar*, a snake-charmer's flute.
ragat-rōḥy-wū, a certain medicinal plant.

APPENDIX III—*contd.*

rāh or *rāh*, a road.
rāhā or *rāhā*, a cry, a noise.
rāhī (fem.), resin; (mass.), a dollar (corruption of English 'royal').
*rāhī**wū or *rāhī**wū, to be pleased.
rāhī or *rāhī*, healing.
*rāhīk**lō, a kind of bullock-cart.
rāhī, a water wheel.
rāhī-māl, the line of vessels on a water-wheel.
rāhīyō, a spinning wheel.
*rāhīk**wū, a cart.
rāhī or *rāhī*, a kind of cement, but *ren*, night.
rāhīlān, a residence.
rāhīnī, manner of living, conduct.
rāhīwāsi, inhabiting.
rāhīwū, *rāhīwū*, etc., to remain, dwell.
*rāhīlī-nākh**wū, to rub away.
*rāhīk*lō or *rāhīk*lō, rustic, boorish.
*rāhīk*hō, luncheon.
rāhī, very thick.
rāhī, a fierce quarrel.
*rāhī**lī, an anchor.
rāhī or *rāhīwō*, enjoyment of a pleasure, fruition.
rāhī, a paste.
rāhī-lāskar or *rāhī-lāskar*, a complete army.
rāhī, a person of a certain sect of Baniyās.
rāhīnī, distribution of presents to members of a community, but *rāhī*, reaping.
rāhī, a kick.
rāhī, a conflagration; medicine that is to be licked; a kind of silk cloth.
*rāhī**rī or *rāhī**rī, boasting.
rāhī, a line, a row.
rāhī, a bramble.
rāhīrō, burning charcoal, see *rāhīlō*.
rāhī, see *rāhīwō*.
*rāhī**nī, a ballad.
rāhī-lāskar, an army.
rāhīwū, to distribute presents to members of a community.
rāhīwō, *rāhīwō*, or *rāhīnī*, fruition.
rāhīhī, delay.
rāhīlō, burning charcoal, see *rāhīrō*.
rāhīhīhīnīyū, a towel.
*rāhīhīhī**wū or *rāhīhīhī**wū, to wipe.
rāhī-phāt, plunder.
*rāhī**wū, to plunder.
*rāhī*āu, plundered property.
*rāhī*rō, a plunderer.
*rāhī*ā-lūhī, robbery in several places.
rāhīwār or *rāhīwār*, a blacksmith.
rāhī, booty.
rāhī or *rāhī*, inclination, propensity.
*rāhīk*āwō or *rāhīk*āwō, to move the limbs.
*rāhīk*ō or *rāhīk*ō, a gesture.
*rāhīg*hāwū, to limp.
*rāhīg*hī, small trouser.
*rāhīg*hō, trousers.
*rāhīk*hī, a kind of thin wheaten cake.

rāhī or *rāhīnī*, dues, debts due.
*rāhī*mōhī, taking and putting.
rāhī or *rāhī*, a wave.
rāhīyā, wavy lines.
rāhīyū, a kind of necklace.
rāhī, fanciful.
rāhī-līn, intent upon.
rāhī-lūhī, overtaken by sleep.
rāhī-lūhī, hurry.
rāhīwū, to reflect, think, but *rāhīwū*, to take.
rāhīyō, a scribe, a writer.
rāhī or *rāhīqū*, iron.
rāhī or *rāhī*, blood.
rāhīyū, *rāhīyū*, or *rāhīyū*, a frying pan.
rāhīqū or *rāhīqū*, an iron pan.
rāhīqū or *rāhī*, iron.
rāhīwū, to wipe.
*rāhī*ō, a buffoon.
rāhī, a daughter-in-law.
rāhī-ar, *rāhī*-arū, girls who are both daughters-in-law in the same house.
rāhī-war, a married couple.
rāhī-wāhī or *rāhī*-wāhī, a dispute.
rāhī-wāhīyā, a certain quarrelsome kind of bird.
rāhī-wāhīyū, quarrelsome.
*rāhī**wū or *rāhī**wū, to quarrel.
*rāhī*lū or *rāhī*lū, increasing.
*rāhī**qū, the shoot of a pulse-plant.
*rāhī**wū, ugly, but *rāhī**wū, to marry; to be spent.
*rāhī*rōhī, *rāhī*rōhī, a certain caste-dinner.
*rāhī*lōr*wū, to scrape.
*rāhī*wāwū, to be cheated.
*rāhī*qū or *rāhī*qū, the edge of a cutting instrument.
rāhī-kūhīyō, a man who wrangles in order to pay less than he owes.
*rāhī**wū or *rāhī**wū, to cut in two.
*rāhī*qūyō, *rāhī*qūyō, or *rāhī*qūyō, a desire.
*rāhī*qū, a vessel for holding *ghī*, but *rāhī*qū, a garden.
rāhī, a ship, but *rāhī*, speech.
*rāhī*nū or *rāhī*nū, the dawn.
rāhī or *rāhī*, help, aid, but *rāhī*, a day.
rāhī or *rāhī*, love.
*rāhī*lam or *rāhī*lam, a lover.
*rāhī*lū or *rāhī*lū, dear, beloved.
*rāhī*lāsari or *rāhī*lāsari, well-wishing.
*rāhī*lōl or *rāhī*lōl, a kind of bean.
*rāhī*wū, to persuade: to be dragged, but *rāhī*wū, to blow.
*rāhī*lā or *rāhī*lā, a kind of bird.
*rāhī*lū or *rāhī*lū, abashed, alone.
*rāhī*wā, a marriage.
rāhī, *rāhī*, or *rāhī*, a hole.
*rāhī*chānī, distribution.
*rāhī*chāwū, to distribute.
*rāhī*hī, the span.
*rāhī*hīyū, dwarfish, span-high.
*rāhī*qū or *rāhī*qū, a finger-ring.
*rāhī*qū, a kind of sweatmeat.
*rāhī*qū or *rāhī*qū, a mango-fruit plucker.

APPENDIX III—concl'd.

vāhnik-wāvū, to be the time of dawn.
vāhlū or *vāhlū*, flowing (of water).
vāhpār, trade.
vāhpārī, a trader.
vāhm or *vāhm*, suspicion.
vāhmī or *vāhmī*, suspicious.
vāhr or *vāhr*, sawdust, but *ver*, enmity.
vāhr-wū, or *vāhr-wū*, to saw.
vāhrō or *vāhrō*, difference, but *vāhrō*, a tax.
vāhl or *vāhl*, a bullock-cart, but *vāhl*, a creeper.
vāhlā, distress.
vāhlū or *vāhlū*, quick.
vāhv-wāw-wū, to spoil by over-indulgence.
vāhwan, *vāhwan*, or *vāhwan*, a mother-in-law as related to her co-mother-in-law.
vāhv-rāman, the getting a thing cheap.
vāhv-rāwū, to be cheated.
vāhvā, marriage.
vāhvāi, a father-in-law, as related to his co-father-in-law.
vāhvār, intercourse.
vāhvāriyō, a dealer.
vāhvū or *vāhvū*, to flow; to bear, carry.
vāih, a register, but *vāi*, a trap.
vāihj-wū, to pass away.
vāihj-rū, forced labour.
vāihvat, business.
vāh, a flow of water.
vāhān, a ditch full of stagnant water.
vāhānū, without, deprived of.
vāhvat, buying.
vāhvatiyō, a purchaser.
vāhv-wū or *vāhv-wū*, to purchase.
vāhvō, a trader, a *Bohra*.
vāhre, taste, relish.
vāhu or *vāhu*, honest, cf. *vāhu*.
vāhvōg or *vāhvōg*, (a bill) payable to the holder.
vāhī or *vāhīyar*, a female friend.
vāhu or *vāhū*, all.
vāhā or *vāhā*, the sail of a ship.
vāhā or *vāhā*, still, calm.
vāhā-wū, to make a lattice frame with bamboo chips; but *vāhā-wū*, to rot.
vāhāiyō, a kind of large leaf-vein.
vāhāiyō, see *vāhāiyō*.
vāhvā-wū, to fasten bamboos together.
vāhvrat, an auspicious time.
vāhv-dō or *vāhv-dō*, a chameleon.
vāhv-vā khālvū, the Survey Department.

vāhvāt or *vāhvās*, a pleasant taste or smell.
vāhvū, palatable.
vāhvāiyō, a perfume-seller.
vāhvāiyō āw-wū, to be in heat (of an animal).
vāhvār, dawn, but *vāhvār*, a rider.
vāhvārū, early, betimes.
vāhvāwū, to be pregnant (of an animal).
vāhv, evening.
vāhvī, a song sung in the evening.
vāhvā or *vāhvā*, a bull.
vāhv or *vāhv*, upright, honest, cf. *vāhv*.
vāhvāt, a merchant.
vāhvātī, mercantile dealing.
vāhvāi, a female friend.
vāhvān, a meeting of respectable people.
vāhvānū, a caste meeting.
vāhvōg, see *vāhvōg*.
vāhvā, sixty.
vāhvāi, sixty years of age.
vāhvā, plus one half.
vāhvā, a wife's sister's husband.
vāhvā, wise, discreet.
vāhvāwāiyō, an opponent.
vāhvāwāiyō, face to face.
vāhvā or *vāhvā*, in front of.
vāhvā, to catch, hold.
vāhvā, sweetness.
vāhvā, a kind of sweetmeat.
vāhvā or *vāhvā*, an elephant's trunk.
vāhvāi, a kind of dry cake.
vāhvāi, soft, smooth.
vāhvā, a hundred.
vāhvāiyō, an aggregate of a hundred.
vāhv, power of endurance.
vāhv, easily, a little.
vāhvū or *vāhvū*, easy, not difficult; but *vāhvū*, a dress of honour.
vāhvū, to endure, bear.
vāhvū, to be agreeable.
vāhvā, a female companion, cf. *vāhvā*.
vāhvāiyō, co-operation.
vāhv, conduct, character.
vāhvāiyō, a veil.
vāhvāiyō, easy, not difficult.
vāhv or *vāhv*, noise.
vāhv-wū, to scrape.
vāhvū or *vāhvāwū*, to be beautiful; *vāhvū*, to sift.
vāhvū, a garment worn at times of ceremonial cleanness.
vāhvāiyō, a rafter sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. Dhruva published an edition of the *Mugdhāvabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujerat Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1394, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsingh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhraṁśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *tā̃*, *jā̃*, should perhaps be written *taṁ*, *jaṁ*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhraṁśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṇ* remains cerebralized in the modern vernacular, but a double cerebral *ṇṇ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhraṁśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhraṁśa, a conjunct *r* is optionally retained (He., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aī*, *aū*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular.

	APABHRAṂŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>dāna</i> <i>dānu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> .	<i>dān</i> .
Acc.	<i>dāna</i> <i>dānu</i> , <i>Chettu</i>	<i>dāna</i> , <i>Chaitta</i> <i>dānū</i> , <i>Chaittu</i> . Also same as Dat.	<i>dān</i> . Also same as Dat.
Instr.	<i>dānekī</i> , <i>dānē</i>	<i>dānī</i> , <i>dānī</i>	<i>dānē</i> .
Dat.	<i>dāna-tanē</i> , iv, 425, 343 ¹ .	<i>dāna-naī</i>	<i>dān-nē</i> .
Abl.	<i>dāna-hu</i> , - <i>hinto</i> , - <i>sumto</i> , <i>dānallo</i> .	<i>dāna-tau</i> , - <i>hūtau</i> , - <i>thav</i> , - <i>thakau</i> .	<i>dān-thō</i> (declined as adjective), - <i>thī-thakī</i> .
Gen.	<i>dāna-tanau</i>	<i>dāna-tanau</i> <i>dāna-nau</i> <i>dāna-rahī</i> , - <i>rahaī</i>	<i>dān-tanō</i> . <i>dān-nō</i> . (cf. Mārvarī <i>dān-rō</i>).
	<i>dāna-kehī</i> (dative), iv, 425, 345	<i>dāna-kihī</i>	cf. <i>dān-kērō</i> .
Loc.	<i>dāni</i>	<i>dāni</i>	<i>dānē</i> .
Obl. base	<i>dānaho</i> , <i>dāna</i>	<i>dāna</i>	<i>dān</i> .

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāi*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līnga vibhakti vachana huī, te śatṛ pratyaya paraī ānī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dijai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakarāṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumlīnga prathamā eka-vachanu hui*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi hui*, virtue is for (i.e. leads to) happiness; *chaitta-tanāi dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *tanēna*, but we are authorised to substitute *tanē* for this by 343.

Accusative.—(a) *vītarāga vāñchhita dīi*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-taṇau vachana haũ sābhalaũ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala khedatau*, driving the plough (cf. below); *bija vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sābhalaũ*, I hear the disciple; *sāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ khedatau, halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmī samsāru larai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇai kījatau, sūtradhārī*, by whom is it being made? by the architect (see below); *śishyī paṭhitaũ haũ sābhalaũ*, I listen to what is being read by the disciple; *e grantha sukhi pathāyai*, this book can be read with pleasure; *śrāvakī deva pūjin*, the god is worshipped by the votary; *gopālī gae dohitie*, while the cows are being milked by Gopāla; *chaitī gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisī tarai, dharmī*, by what does one cross? by virtue; *sūtradhārī kījatau prasāda, loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāya sūchī*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmũ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dijai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vriksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *charahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kīhĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-taṇau dhanũ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatai mora nāchaĩ*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRAŅŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i> Also same as Dat.	<i>tārō, sōnũ.</i> Also same as Dat.
Instr.	<i>tāraekī, tārē</i>	<i>tārāĩ</i>	<i>tārā.</i>
Dat.	<i>tāraa-tañē</i>	<i>tārā-naĩ</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-hu, -hīnto, -sumto, tāraatto.</i>	<i>tārā-tau, -hīntau, -thau, -thakau.</i>	<i>tārā-thō, -thī, -thakī.</i>
Gen.	<i>tāraa-tañau</i> <i>tāraa-kehĩ</i> (dative)	<i>tārā-tañau, tārā-nau, tārā-rahĩ, -rahaĩ.</i> <i>tārā-kihĩ</i>	<i>tārā-tañō, tārā-nō</i> (<i>tārā-rō</i>). <i>tārā-kērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārē.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarāti, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṅśa *tārau* and *sonnaũ*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarāti the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyā̃*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-tañā̃ nava vachanā̃*, the nine persons of the ātmanepada; *ketalā̃*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular:—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonaũ suhūgaũ vikāi*, gold is sold cheap here; *ātmanepada-naũ pahīlāũ ekū-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī *jjeva*); *jcha-rahāĩ kriyā hetupaṇaũ na huĩ*, the actions of which do not become causality.

Accusative.—*sūtradhārĩ kijataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karĩ lei deĩ ityādi bolivai*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai lī dii padhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-tañā pahīlā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kāraṇi khapai*, a man of discrimination strives for final beatitude ; *karasaṇi hala kheḍatau bīja vāvai*, the cultivator, while driving his plough, sows seed ; *guri arthu kahatui pramāḍiu ūghai*, while the preceptor is telling the meaning, Pramāḍi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kījati vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūchīi*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇaū vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālī gāe* (gen. sg. *gāi-nau*) *dohītie chaittu avin*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgalī*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aū*) ends in *ī*. Thus, *puvvilau*, first ; *puvriḷī kriyā*, the first verb. So *kījatau* (masc.), *kījati* (fem.), *kījataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū suhūgaū* (nom. neut.), cheap gold ; *varga-taṇi trījā* (nom. masc. *trījau*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive) ; *līnga chhehilā* (oblique form) *śabda-taṇaū hui*, the gender (of a dvandva compound) is that of the last word ; *gāe dohītie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*cha-taṇau* or *cha-nau*, of this ; *anyāḍika-nau yogu*, the sense of ‘other,’ and the like ; *je kartā-nau athavā karma-nau ādhāra huī, te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa* ; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇaū dhanū*, the wealth of Chaitra ; *kaṇṇa-taṇaū dhanū*, whose wealth ? *guru-taṇaū vachana*, the word of the preceptor ; *āpaṇā karma-naū viśeṣaṇa*, a qualifier of its own object ; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kāraṇi*, for whose sake; *vivekiu moksha-nai kāraṇi kḥapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kāraṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai chḥeki*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trījā akshara-raḥi*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the ātmanepada.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haũ*, I. So Ap.; Mod. Guj. *hũ*. No instance of the pronoun of the second person occurs. It was probably *tuhũ*, as in Apabhraṃśa. In Mod. Guj. it is *tũ*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *tahmārō*), your.

'He,' 'that' is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṃ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-taṇāũ vachana huũ sābhalaũ, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śishya śāstra paḍhī artha pūchhai*; *ju pūchhai su kartā, tihā prathamā*; *kisũ pūchhai, artha*; *jā pūchhai, tā karma, tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti vachana huũ, te śatṛ pratyaya paraĩ āṇi*, the signs of gender, case, and number are put after the suffix *śatṛ*.

'This' is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiṅ pathāyai, this book can be read with pleasure; *e bihvi-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-raḥai*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jinaĩ* or *jinaũ* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāi*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai; *jā pūchhai*; as given above under *su*; *jīṇā karī karai lī dii ityādi yuktiī jihāi kahāi*, *anai jīṇā karī kartā kriyā sādhai*, *tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action'; *jīṇāi mūlagā kartā kriyā suchiyāi*, by which the original subject and action are indicated. The dative sing. is *jeha-naī* or *jeha-nai kārāṇi*; the abl. *jeha-tau*, *-hūtau*, *-thau*, *-thakau*; *jeha-siū ityādi bolivai sahādi yogi tritīyā hui*, in saying 'with whom' and the like, in the sense of 'with' and the like, the third case is used. The genitive is *jehu-nau* or *jeha-rahāi*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vachana hūi* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kṇa*. Its instrumental singular is *kīṇāi* or *kaṇāi*, its abl. *kaṇa-tau*, its gen. *kīha-taṇau*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavanu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kaṇa tarai, who passes over? *chandra ūgai*; *kṇa ūgai*, *chandra*, the moon rises. Who rises? The moon; *kīṇāi kījatau*, by whom is (the palace) being made? *gāe kaṇāi dohīti*, while the cows are being milked by whom? *ṛiksha-tau pāna paḍai*; *kaṇa-tau paḍai*, the leaf falls from the tree. From what does it fall? *kīṇā-siū*, with whom?

The neuter interrogative pronoun is *kisāi*, *kisū*, or *kisiu*; instr. *kisiū*; dat. *kisā-nai kārāṇi* or *kaṇa-nai kārāṇi*; abl. *kaṇa-tau*; gen. *kaṇa-taṇau*; loc. *kisai*; loc. plur. fem. (see examples below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kiṇ*, instr. *kīṇā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *sū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask? *kisū kheḍatau*, *halu*, what does he drive? the plough; *kisāi dekhai*, *prasāda*, what is he looking at? the palace; *guri arthu kahatai*, *kisiu kahatai*, while the preceptor is telling the meaning. What is he telling? *kisiī tarai*, *dharmī*, by what does he cross? by virtue; *kaṇa-nai kārāṇi*, *moksha-naī*, for the sake of what? for beatitude; *kisā-nai kārāṇi dharmu hui*, *sukha-naī*, for what (*i.e.* tending to what) is virtue? for happiness; *kaṇa-tau paḍai*, *ṛiksha-tau*, from what does it fall? from the tree; *kisai hūtai*, *gāitai*, while what is going on? while singing is going on (loc. abs.); *gopālīi gāe dohīti chaittu aviu*; *kisai hūtai*, *gāe*; *gāe kisīe*, *dohīti*, while the cows were being milked by Gopāla, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇi* (fem. of *-ṇau*) *kriyā*, its own action; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of 'our' including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukuu*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdāvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaū*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aī*, or, after a vowel, *ī*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
	<i>sakai</i> , he can.

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
	<i>dii</i> , he gives.

The following are examples of the third person plural: *nāchāī*, they dance; *huī*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRANŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachchāī.</i>	<i>nāchāī.</i>	<i>nāchū.</i>	I dance.
<i>nachchai.</i>	<i>nāchai.</i>	<i>nāchē.</i>	he dances.
<i>nachchahī.</i>	<i>nāchāī.</i>	<i>nāchā.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchīsaū*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchīsaū*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haū kāli amukaū karanahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *śrāvakiī deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiī deva pūjiū*, by the votary, with reference to the god, worship was done, *i.e.* the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haū paḍhata taṇ ubhalaū hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *aī* of the third person, *iyai* can become *ii*, and *iyai* *īī*.

The Ap. termination of the passiye is *ijja*, or in Śaurasēnī Ap. *ia*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchchariyai</i> , it is pronounced.	<i>boliyai</i> , it is said.
<i>kahiyai</i> , it is said.	<i>sūchiyai</i> , it is indicated.
<i>kahi</i> , it is said.	<i>sūchi</i> , it is indicated.
<i>tarī</i> , it is passed over.	<i>ānī</i> , they are brought.
<i>paṭhī</i> (not <i>paḍhī</i>), it is read.	<i>sūchīyā</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lijai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vikāi</i> , it can be sold.
<i>kahā</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i> or <i>hūtai</i> .
<i>ghaṭatau</i> , happening.	

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāitau</i> , being sung. Loc. abs.	<i>lijatau</i> , being taken.
<i>gāitai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohītie</i> .	

Examples of the use of these participles are—

Meghī varasatai mora nāchā, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālī gāe dohītie chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śishyī śāstra paṭhītaū haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittī gāitai maittu nāchai*, Maitra dances while it is being sung (impersonal) by Chaitra, *i.e.* while Chaitra sings.

Past Participle passive.—This usually ends in *īu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūjīū* (neut.), worshipped; *ūhīu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttan, sūtan*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uthyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *padhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lēnār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siũ, with.

āgali, before.

māhi, in.

pāchhali, behind.

parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihā̃*, here; *tihā̃*, there; *jihā̃*, where; *kihā̃*, where?

havadā̃, now; *tarāraĩ*, then; *kavāraĩ*, when? *averi-vāra*, at another time; *eka-vāra*, once; *sudaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.

evaḍau, this big; *tevaḍau*, *jevaḍau*, *kevaḍau*.

athan, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.

ajī, even to-day, still, yet.

anai-kā̃i, what else?

anareu (? *aneri*), adj., like another, of another kind.

aneraī dīsi, on another day (both words in loc.).

anērā-tanau, belonging to another.

ahuna, during the present year.

ahunoka, belonging to the present year.

āyila, adj., before, in front.

āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kāli, to-morrow (both words in loc.).
ihā-tanau, belonging to here.
upari, above.
wrahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāi, somewhat (*kimapi*).
kūli, to-morrow, yesterday. Cf. *gii-kāli*, *āvatai-kāli*.
kālūna, of yesterday or to-morrow.
kuji-kāi, who knows what, something or other.
kehāgamā-tanau, adj., belonging to where?
gamā, in *kehāgamā*, *chihugamā*, *jimaṇāgamā*, and *ḍāvāgamā*, qq. v.
gāma-tanau, of or belonging to a village, rustic.
gii-kāli, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *ji* (IIch. iv, 420).
jā, (1) rel. pron. neut. (*yat*); (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagāi (? also *jaī-la°*), from what time forth.
jimaṇāgamā, on the right hand.
ḍāvāgamā, on the left hand.
iā, (1) dem. pron. neut. (*ta!*); (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagāi, from that time forth.
tau, see *tai*.
tau-kisiū, what then? of what use is it (*tataḥ kim*)?
trihu, the three.
trijau, third.
ḍisi, on a day, in *aneraī ḍisi*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, -belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāchhīlu*, adj., behind.
pāshai, postposition, without, except.
pāshali, adv., on all sides.
pūrvīlu or *puvīlau*, old, antique, former.
bāhīralau, adj., external.
bāhīri, adv., outside.
bīhu or *bīhūi*, both.
bi-rūpa, doubled.
be or *bi*, two.
mauḍau, slow.
māhīlu, adj., in the middle.
vahīlau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūñ, yes.
heḥau, adj., facing downwards.
heḥi, below.
heḥīlu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.) *original specimen by missionaries*

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ આપને કહ્યું કે, આપ, સંપતનો પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પુંજ વહેંચી આપી. અને યોગ દહાડા પછી નાનો દીકરો સઘળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત ઉડાવી નાખી. અને તેણે અધુ ખરચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ભુંડોને ચારવા સાર તેને મોકલ્યો. અને જ શિંગો ભુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા આપના કેટલા મજુરોને પુકળ રોટલા છે, પણ હું તો જૂએ વિનાશ પામું છું. હું ઉડીને મારા આપની પાસે જઈશ ને તેને કહીશ કે, આપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી, મને તારા મજુરોમાંના એકના જગે ગણુ. અને તે ઉડીને પોતાના આપની પાસે ગયો, ને તે હજી ધણા વેગળા હતો ત્યારે તેના આપે તેને દીઠો, ને તેને કસ્ટા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, આપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી. પણ આપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાસો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાહરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુખ્યો હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેના વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે ચાકરોમાંના એકને ખોલાવીને પુછ્યું કે, આ શું છે? તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા આપે પાળેલા વાહરડાને કપાવ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના આપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં આપને કહ્યું કે, જો, આટલાં વરસ હું તારી ચાકરી કરું છું, ને તારી આઘા મેં કદી ઉઠાંધી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને ખોડાયું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણોની સાથે તારી સંપત ખાઈ નાખી, તેના આવતાંજ તે તેને સાર પાળેલા વાહરડાને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિલ્ય છે, ને માંહે સઘળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુખ્યો હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās'nē be dīk'rā hatā. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp'nē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
 manē āp,' nē tēṇē tēōnē puñjī wahēchi āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.
 Anē thōḍā dahādā pachhī nānō dīk'rō sagh'lū ēk'thū
And a-few days after the-younger son everything together
 karīnē vōg'lā dēs-mā gayō, nē tyā raṅg-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat udāvī-nākhi. Anē tēṇē badhū khar'chi-nākhyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār pachhī tē dēs-mā mōtō dukāḷ paḍyō, nē tēnē taṅgī
then after that country-in a-heavy famine fell, and to-him distress
 paḍ'wā lāgī. Anē tē jainē tē dēs'nā wat'nīō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk'nē tyā rahyō, nē tēṇē pōtānā khētar-mā bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-swine
 chār'wā sāru tēnē mōkalyō. Anē jē śīngō bhunḍō
feeding for (as-)for-him he-was-sent. And what husks the-swine
 khātā-hatā tē-mā-thī pōtānū pēḷ bhar'wānē tēnī icchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kōīē tēnē āpyū nahī. Anē tē sāv'ohit thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
 tēṇē kahyū kē, 'mārā bāp'nā kēṭ'lā majūrōnō pushkaḷ
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
 rōṭ'lā chhe, paṇ hū tō bhūkhē vinās pāmū-ohhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp'nī pāsē jaś, nē tēnē kaḥīś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say-

kē, "bāp, mē ākās sāmā tathā tārī agaḷ pāp kidhū-chhe.
that, "father, by-me heaven against also of-thee before sin done-is.
 Anē havō tārō dik^rrō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy
 majūrō-mā-nā ēkⁿnā jēwō gan." ' Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." ' And he having-arisen his-own
 bāpⁿnī pāsē gayō, nē tē haji ghaṇō vēg^llō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then
 tēnā bāpē tēnē dīthō, nē tēnē karuṇā āvī, nē tē
his by-father (as-)for-him he-was-seen, and to-him pity came, and he
 dōḍīnē tēnī kōṭē wal^ggyō, nē tēnē chumban kidhū.
having-run his on-neck was-embraced, and to-him kiss was-done.
 Anē dik^rrāē tēnē kahyū kē, 'bāp, mē ākās sāmā
And by-the-son to-him it-was-said that, "father, by-me heaven against
 tathā tārī agaḷ pāp kidhū-chhe, nē havē tārō dik^rrō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called
 hū yōgya nathī.' Paṇ bāpē pōtānā dāsⁿnē kahyū
I worthy am-not.' But by-the-father his-own to-servants it-was-said
 kē, 'uttam wastra lai-āwō, nē ēnē pahērāwō; nē
that, "excellent garment having-taken-come, and to-this-one clothe; and
 ēnē hāthē vīṭī ghālō, nē pag-mā jōḍā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
 anē pālēlā wāchhar^ddānē lāvinē kāpō, nē āpⁿnē khāīnē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten
 ānand kariē. Kem-kē ā mārō dik^rrō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and
 pāchhō jiw^ttō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.' Nē
afterwards living become-is; and lost was, and got-is.' And
 tēō ānand kar^wwā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dik^rrō khētar-mā hatō. Nē tē āw^ttā
And of-him the-great son the-field-in was. And he in-coming
 gharⁿnī pāsē pahōohyō. 'Tyārē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing
 sābhalyā. Anē tēnē chāk^rrō-mā-nā ēkⁿnē bōlāvinē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked
 kē, 'ā sū chhe?' Nē tēnē tēnē kahyū kē, 'tārō
that, "this what is?" And by-him to-him it-was-said that, "thy
 bhāī āvyō-chhe, nē tārā bāpē pālēlā wāchhar^ddānē
brother come-is, and thy by-father the-fatted (as-)for-the-calf
 kapāvyō, kom-kē tē tēnē sahi-salāmat pāchhō maḷyō-chhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Māṭē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nō
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āṭ'lā waras hū tāri chāk'ri karū-ḥhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadī ullāṅhī nathī; tō-paṇ mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar'wānē, tē manē bōk'diyū paṇ kadī
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dik'rō, jēnē kas'bēṇōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhi, tēnā āw'tā-j tē tēnē sāru
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pāḷēlā wāchhar'dānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dik'rā, tū mārī sāthē nitya chhe, nē mārū sagh'ḷū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp'ṇē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kom-kē ā tārō bhāi muō hatō, nē pāchhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jīw'tō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edaljī's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SINGH METĀ (CIRC. 1450 A.D.)

પઢો રે પોપટ રાજ્ય રામની સતી સીતા પઢાવે ॥
 પાસે અંધાવી પાંજરું, મુખે રામ જ્વાલે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ઘડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળી ને પગ પાંકુરા, કોટે કંઠલો કાળો ॥
 નરસાઈના સ્વામીને બજો રાગ તાણી રપાલો ॥

TRANSLATION.

Recite, O Parrot, may Sītā, the chaste (wife) of King Rāma, teach you.
 Beside you having built a cage, may she cause you to mutter the name of Rām
 with your mouth.
 Parrot, for you I cause green bamboos to be cut ;
 Of them, O parrot, I am getting a cage made ; I am causing it to be studded with
 diamonds and jewels.
 Parrot, for you what kinds of food shall I cause to be cooked ?
 Having made sugared powder of wheat, I shall pour (*ghī*) over (it) ;
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
 Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાને ઉપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજ્યાળો પખવાડો આવ્યો. વજ્રદશમનો દહાડો આવ્યો. સાને બાઈરાની વહુરાએ વરત માંડ્યાં. બહેન કહે, બાબી, બાબી, મને કો'તો હું કરું. બાબી બોલ્યાં, તમથી થશે નહિ. બહેને કાધું, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહેલી રીતે પૂરું કરીને ઉઠ્યું. ઘણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. બાબી બાબી જોઈ રહ્યાં, ગોરમા ઉપર લાંઘણ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને ડુલને સાટે સોનાનું ડુલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી ડુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કહ્યું. વીરબાઈનું પાણી તે તમારા અમરતથી પણ મેં અદકું ગણ્યું. સોનેથી તો અમે લીંપીએ છીએ, તે અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભૂખ્યાં છીએ. વીરબાઈ જેનું કરશે, તેને વીરબાઈ જેનું થશે. તમે કરશો, તેનું તમે પામશો

TRANSLITERATION AND TRANSLATION.

Ēk	hatō ¹	rāja.	Tēnē	sāt-tō ²	dik ³ rā.	Sāte ³	upar	
<i>One</i>	<i>was</i>	<i>king.</i>	<i>To-him</i>	<i>seven-very</i>	<i>sons.</i>	<i>The-seven</i>	<i>above</i>	
Vir-bāi	bahen	hati.	Āsō	mās	āvyo.	Aj ⁴ wāḷō	pakh ⁴ wādō ⁴	āvyo.
<i>Vir-bāi</i>	<i>sister</i>	<i>was.</i>	<i>Āsvin</i>	<i>month</i>	<i>came.</i>	<i>Bright</i>	<i>fortnight</i>	<i>came.</i>
Wajē-daśam ⁵ nō ⁶	dahādō	āvyo.	Sāte	bhāi ⁷ rōnī ⁶	wahurōc			
<i>Of-the-Vijaya-daśami</i>	<i>day</i>	<i>came.</i>	<i>The-seven</i>	<i>of-brothers</i>	<i>by-sisters-in-law</i>			
warat	mādyā. ⁸	Bahen	kaḥc,	'bhābhī,	bhābhī,	manē		
<i>news</i>	<i>were-begun.</i>	<i>The-sister</i>	<i>says,</i>	<i>'sisters-in-law,</i>	<i>sisters-in-law,</i>	<i>to-me</i>		
kō'tō ⁷	hū	karū. ⁸	Bābhī	bōlyā, ⁹	'tam-thī	thaśc		
<i>(if)-you-say-then</i>	<i>I</i>	<i>may-do.'</i>	<i>The-sisters-in-law</i>	<i>said,</i>	<i>'you-by</i>	<i>it-will-become</i>		
nahi. ⁸	Bahenē	kidhū, ⁸	'thaśc,	tōc	kariś;	nahi		
<i>not.'</i>	<i>By-the-sister</i>	<i>it-was-said,</i>	<i>'it-will-become,</i>	<i>even-then</i>	<i>I-will-do;</i>	<i>not</i>		
thāy,	tōc	kariś. ⁸	Vir-bāi	tō	warat	lāinē		
<i>(if)-it-become,</i>	<i>even-then</i>	<i>I-will-do.'</i>	<i>Vir-bāi</i>	<i>then</i>	<i>the-vow</i>	<i>having-taken</i>		
sūtā. ⁹	Dōhēli	ritē	pūrū	karinē	ujavyū.	Ghaṇē		
<i>slept.</i>	<i>Painful</i>	<i>in-manner</i>	<i>the-whole</i>	<i>having-done</i>	<i>was-finished.</i>	<i>In-many</i>		
dahādō	Gōr-mā	rījhyā, ⁸	anē	Vir-bāinē	tō	lilā-lahēr		
<i>in-days</i>	<i>Gauri-mother</i>	<i>was-pleased,</i>	<i>and</i>	<i>lo-Vir-bāi</i>	<i>on-the-one-hand</i>	<i>happiness</i>		
thai-gai.	Bhābhī-bābhī	jōi	rahyā. ⁸	Gōr-mā				
<i>having-become-went.</i>	<i>The-sisters-in-law-etc.</i>	<i>having-scen</i>	<i>remained.</i>	<i>Gauri-mother</i>				
upar	lāghaṇ	kari.	Gōr-māē	sap ¹⁰ nā ¹⁰	dīdhā, ⁸	'ām		
<i>upon</i>	<i>fasting</i>	<i>was-done.</i>	<i>By-Gauri-mother</i>	<i>dreams</i>	<i>were-given.</i>	<i>'in-this-manner</i>		
karaj	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē	
<i>object</i>	<i>not</i>	<i>may-be-accomplished.</i>	<i>Vir-bāi's</i>	<i>time</i>	<i>consider.</i>	<i>Her</i>	<i>in-manner</i>	

NOTES.—This story is in the colloquial Gujarṭī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman caste.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *ē* at the end of *sātē* gives definiteness. *The seven.*

⁴ *Pakh⁴wādō* is here colloquially used in the masculine. The usual form is *pakh⁴wādīyū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Ēō, dō,* and *tō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kaḥō, tō*.

⁸ *Kidhū*, done, is quite commonly employed in the sense of *kahyū*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap¹⁰nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul^{nē} sātē sōnānū phul āpyū; paṇi
vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am^{rat} ālyū. Tamē
for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh^{nī}
to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 māri phul^{nē} sātē jaḷ chadhāvyā; khāwā sātē jaḷ
the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī ritē jē karyū, tē kharā bhāw-thī
was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū paṇi tē tamārā am^{rat}-thī paṇ mē ad^{kū}
was-done. Vir-bāi's water that your nectar-than even by-me more
 ganyū. Sōnē-thī tō amē līpiē-chhiē, nē am^{rat}-thī amē
was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mā^{jīc}-chhiē. Amē tō bhāw^{nā} bhūkhyā chhiē. Vir-bāi
scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar^{śō}, tēnē Vir-bāi jēwū thaśē. Tamē kar^{śō}, tēwū
as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām^{sō}.
will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āśvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

- કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સંવત ઓગણીસં એકનીસ, પોસ માસ ગુરવાર ;
સુકલ પક્ષની સાતમે, જોને જાલ્યો ઝટ અસવાર.
મહારાવ૦ ૧
- મહવા આઝ્યા મહીપતી, બેશી શુંદર વેહેલ ;
પકડયો તેને એક પલકમાં, ત્યારે પાખ્યો જવા નવ ઘેર.
મહારાવ૦ ૨
- કાધો કાંપમાં કેદ ને, જપત કયું ધરખાર ;
પાપ મુકે નહી કોઈને, એ તો કોણુ કરે વેહેવાર.
મહારાવ૦ ૩
- દુવાઈ ફરી અંબેજની, થરથર ધૂળે લોક ;
થશે હવે શું રાયજું, સહ પાખ્યા અતીશે શોક.
મહારાવ૦ ૪
- રાણી બે રદન કરે, સુના કમાખાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમાઈ મોત.
મહારાવ૦ ૫
- આઝ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બાહુ જપ ;
ધ્યાન ધરે જુગદીશજું, જાણે કાલે છુતી જશે નૃપ.
મહારાવ૦ ૬
- કહે મહારાવ વાંક શો, કાધો મુજને કેદ ;
કર જોડી કહે કરગરી, મને ખોલી બતાવોની બેદ.
મહારાવ૦ ૭
- સર છુઈસ પેલી કહે, કાધો રાય તમે કેર ;
સરખતમાં ઘોલી કરી, તમે પાખું કરનસને જેહેર.
મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારરાવ૦ ૯

મહારરાવ વિરમય થઈ, યોદ્ધાઓ દીન વચન ;
નથી ખબર એ મુજને, માફે બહુરે બળે છે મન.

મહારરાવ૦ ૧૦

સર લુઈસ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહીં કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારરાવ૦ ૧૧

બરચમાં બન્યો સહી, આ ગરબો રસાલ ;
ઓર્ચીતો તે લઈ ગયા, જોને મદ્રાસમાં છુપાળ.

મહારરાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW¹NŌ GAR¹BŌ.
OF-MALĀR-RĀW SONG.

Kēdī banyō-rē bhupāl, Malār-Rāw kēdī banyō-rē.
A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.

Lāgī pakad¹tā na wār, Malār-Rāw kēdī banyō-rē.
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

|| Tēk ||
|| Refrain ||

Samvat ōgaṇisē-ēkatrīs, Pōs mās gurū-wār;
Samvat nineleen-hundred-thirty-one, Pōs month Thursday;

Sukal paksh¹nī sāt¹mē jōnē jhalyō jhat as¹wār.
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. || 1 ||
Malār-Rāw, etc. || 1 ||

Mal¹wā (for mal¹wā) āvyā mahīpatī, beśī sūndar (for sūndar) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;

Pak¹dyō tēnē ēk palak-mā, tyārī pānyō jawā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw || 2 ||
Malār-Rāw || 2 ||

Kīdhō kām-p-mā kēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;

Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw || 3 ||
Malār-Rāw || 3 ||

Duwāī pharī Aṅgrēj¹nī, thar-thar dhrujē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thasē havē sū rāy¹nū, saū pānyā¹ atisē sōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw || 4 ||
Malār-Rāw || 4 ||

¹ Pām¹wā, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāi sōt ;
Queens two weeping make, Sunā-(bāi) Kamā-bāi with ;
 Karē prārthanā Īś'nī, 'havē āpō hamārũ mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw || 5 ||

Malār-Rāw || 5 ||

Āvyā vipra dēs par-dēs'nā, beṭhā karē bahu
There-came Brāhmans (of-)the-country of-other-countries, seated make much
 jap ;
incantation ;

Dhyān dharē Jugadiś'nū, jāṇē kālē ohhutī (for chhutī) jāśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
 nrip.

the-king.

Malār-Rāw || 6 ||

Malār-Rāw || 6 ||

Kahē Malār-Rāw 'wāṅk śō kīdhō muj'nē kōd ; '
Says Malār-Rāw 'fault what was-made to-me a-captive ; '
 Kar jōḍī kahē karagari, 'manē khōli
The-hands having-folded he-says having-implored, 'to-me having-disclosed
 batāwōni bhēd.'
do-show the-mystery.'

Malār-Rāw || 7 ||

Malār-Rāw || 7 ||

Sar Luis Pēli kahē, 'kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sarbat-mā ghōli-kari, tamē pāyũ kar'nal'nē joher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw || 8 ||

Malār-Rāw || 8 ||

Kar'nal Phēr rāṇī-taṇō Rēsident Sar'dār ;
Colonel Phayre the-Queen-of the-Resident General ;
 Tēnē haṅ'wā kār'nē, tamē lēs kari nahī wār. '
Him to-kill for, by-you a-little was-made not delay.'

Malār-Rāw || 9 ||

Malār-Rāw || 9 ||

Malār-Rāw vismay-thai bōliō (for hōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārũ bahu-rē baḷē-ohhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw || 10 ||

Malār-Rāw || 10 ||

Sar	Luis	Pēli	kahē,	'nyāy	thasē	pavitra ;		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure ;		
	Nahī	kar ^o śō	chintā	kadī,	tamē	dhiraj	rākhō	mitra.
	<i>Do-not</i>	<i>make</i>	<i>anxiety</i>	<i>ever,</i>	<i>you</i>	<i>patience</i>	<i>keep</i>	<i>O-friend.</i>
	Malār-Rāw || 11 ||							
	<i>Malār-Rāw</i> || 11 ||							
Bharuch-mā		banyō	sahī,	ā	gar ^o bō	rasāl ;		
<i>Broach-in</i>		<i>was-composed</i>	<i>indeed,</i>	<i>this</i>	<i>song</i>	<i>interesting ;</i>		
	Ō-chītō	tē	lai-gayā ;	jōnē	Madrās-mā	bhupāl.		
	<i>Unexpectedly</i>	<i>they</i>	<i>carried-off ;</i>	<i>see</i>	<i>Madras-in</i>	<i>the-protector-of-the-earth.</i>		
	Malār-Rāw || 12 ||							
	<i>Malār-Rāw</i> || 12 ||							

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhmaṇs came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A *gar^obō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhman̄s have always formed an important part of the Gujarat community. The literary form of the Apabhram̄śa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhram̄śa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । अने ते-मां-ना न्हानाए पोताना बापने कष्टुं के बापा तमारी माल मिलकत-मां-धी जे हिस्सो मारो आवतो होय ते मने आपो । ते-धी तेणे पोतानी मिलकत तेभो-मां वेहेची आपी । बहु दिवस थयां नही एटला-मां तो न्हाना छोकराए सघळी पूंजी एकठी करीने दूर देश तरफ प्रयाण कष्टुं ने पोतानुं सर्वस्व उच्चत्तायी-धी उडावी नाख्युं । तेनी पास काँई शेष रष्टुं नही अने ते वखते ते देश-मां मोटी दुष्काळ पद्यो ने ते मोटी आपत्ती-मां आख्यो । एधी ते ते देश-ना एक नागरिकनी पास गयो अने तेना आश्रय-मां रष्टो । तेणे तेने पोताना खेतर-मां डुकर चराववा मोकल्यो । अने डुकर जे कालां खातां हतां तेज खार्दने पेट भरवाने पण ते मन्न घात । पण ते पण कोइए तेने आप्यां नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk mānas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēpē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchī āpī. Bahu diwas thayñ nahi
his-own property them-in having-divided was-given. Many days passed not
 ē'tlā-mā tō nhānā chhōk'rāē sagh'ī pūjī ēk'thī karinē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nē pōtānū sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattāyi-thī udāvi-nākhyū. Tēnī-pāsē kāñ śēsh rahyū nahī,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōtō dushkāl paḍyō nē tē mōṭī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō. Ē-thī tē tē dēs'nā ēk nūg'rik'ni pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēpē tēnē pōtānā khētar-mā ḍukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē ḍukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēṭ bhar'wānē paṇ tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiē tēnē āpyā nahī.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalman influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *rais*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp'wū*, instead of *āp'wū*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvē*), to a distant village; *wāpar'wū*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कर्णु के बापा मारो भाग मने शोपो । बापे तेनी दोलतना बे भाग कखा । थोडा दिवस पछी नानो छोकरो पोतानी दोलत खाई बार गाम गयो अने त्यां बोहके हाथे पोतानी दोलत वापरी-नाखी । अने भारे तेणे बधी दोलत उडावी-नाखी त्वारे ते देश-माँ मोटो दुकाळ पछो अने पैसानी एने गरज लागी । त्वारे ते देशना एक रक्षीय पाँसे गयो जेणे एने खेतर-माँ डुकरो चारवा मोकळ्यो । डुकरो खाता तेहाळ खाई एणे पोतानुं पेट भळुं-चोत पण ते कोइए एने चाप्या नहीं ॥

TRANSLITERATION AND TRANSLATION.

Ek mānas'nē be chhok'rā hatā. Tē-mā-nā nānā chhok'rāē
 One to-man two sons were. Them-in-of the-younger by-son
 tēnā bāp'nē kahyū kē, 'bāpā, mārō bhāg manē śōpō.'
 his to-father it-was-said that, 'father, my share to-me give.'
 Bāpē tēni dōlat'nā be bhāg karyā. Thōdā diwas pachhī
 By-the-father his of-wealth two shares were-made. A-few days after
 nānō chhok'rō pōtāni dōlat lai bār gām gayō,
 the-younger son his-own wealth having-taken a-distant village went,
 anē tyā bōh'lē-hāthē pōtāni dōlat wāp'rī-nākhī. Anē jhārē
 and there with-excessive-hand his-own wealth squandered-entirely. And when
 tēnē badhī dōlat udāvī-nākhī, tyārē tē dēs-mā mōṭṭō dukāḷ
 by-him all wealth was-wasted-entirely, then that country-in a-mighty famine

padyō, anē paisāni ēne garaj lāgī. Tyārē tē dēś'nā ēk rahiś
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā dukk'rō chār'wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukk'rō khātā, tē ohhāl khāi ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-bōt, paṅ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌĪĀ.

The Gāmaḍiā, or Grāmya, Gujarāṭī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmaḍiā Gujarāṭī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarāṭī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Suratī*, or the language of Surat.

In pronunciation, Sur^{at}ti continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *mānah*, for *mānas*, a man; *hārō* for *sārō*, good; *hū*, for *sū*, what? *hōḍē*, for *sōḍē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaū* for *kahū*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ḥōḍā*, few; *ēk^hthū* or *ēk^hḥū*, in one place; *dīḥū*, *ḍīḥū*, or *dīḥū*, given; *taṅgi* or *ṭaṅgi*, want; *tem* or *ṭem*, that much; *dīḥō* or *ḍīḥō*, seen; *tamārō* or *ṭamārō*, your; *tū* or *ṭū*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāḥ^hdō* for *dahādō*, a day. Cerebral *ṅ* and *ṭ* are rare. Thus we have *kāran*, not *kāraṅ*, a cause; *galē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh^hū*, for *nākh^hū*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *dīḥō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhāḍ*, pronounced *zāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy^rrō* or *māirō*, for *māryō*, struck; *pāy^ddō* or *pāidō* for *pāḍyō*, caused to fall, made; *chāy^llō* or *chāilō*, for *chālyō*, went; *may^llō* or *maīlō*, for *malyō*, met; *pōy^rrō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāpⁿnē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom.	ū	hamē, ammē, ammō	tū	tamē, tammē, tammō.
Agent	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō.
Gen.	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhawũ, chhũ, chhe, chha</i>	<i>chhaviḡ, chhivē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>māriḡ-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārís*, I will strike; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārīh</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō.</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē.</i>

Sometimes the future ends in *ā* or *wañō*. Thus, *ũ uḡhā*, I will arise; *ũ jaucā*, I will go; *ũ kēwāñō*, I will say.

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SUR'TI DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जखने बे पौयरा उता । ते-माँ-ना नाझाए बापने कयुं के बापा जे मिलकत मारि भागे भावे ते मर्न आपी-लाखी । बापे मिलकतना बे भाग पाइडा । घोडा (ठाडा) डाइदा-माँ नाझी पौयरो मगलुं एकथुं (एकठुं) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना वटाणा ववडाइवा । भारे तेणे सगलुं उदावी-दीदुं (डीदुं) ते वखते ते मुलख-माँ मोटी दुकाल पइडे अने तेने तंगी (टंगी) पइवा लागी । एटले ते ते मुलखना रिनारने मइली जेणे तेनी जमीन-माँ डुक्कर चारवा भोकइली । तेणे पोतानुं पेट डुक्कर खाता ते कुसका-थी भइरुं-होत पण ते कोइए तेने आइपा नइ । अर्न ते वारे तेनी सुठ ठेकाणे आवी ते बोइली के मारा बापने ताँ राखेला केटला बढा मानहोने जोखे टेम (तेम) खावानुं मले-छे ने वली जंचुं मुके-छे अर्न उं तो भुखे मरुं-छुं । उं उठा ने मारा बाप चांडे जवा ने केवानो के बापा मेँ टमारी (तमारी) आगळ इइरनो वाँक करी-छे अने तमारो छोकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखी । ते उइठी ने तेना बाप होडे आइवो । पण इजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडी ने गले वलगी-पइडी अने बखी कीधी । पौयराए कयुं बापा मेँ टमारी इबडु (रजु) इइरनो हुनो करी-छे अने टमारो पौयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) कयुं के सकय-माँ सकइ भन्वो लावो ने एने पेरवो । एना हाथ-माँ वीटी घालो ने प्रगे जोडा (जोडा) पेरवो अर्न कउं के चालो आपणे खाखे पीखे ने गम्यट कयुं केम-के आ मारो पौयरो मरी-गइली-तो ते फरी-ठी (थी) जीवटो थइली-छे ने खोवई-गइली-तो ते पाछो जइछो छे । ने तेओ गम्यट करवा लाइगा ॥

तेनो वडी पौयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज संभकाया । तेणे एक चाकरने बोलाइवो अने पुइरुं के आ हुं छे । तेणे कयुं के तारो नाझी भई आइवी-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजो-इमो आइवी-छे । ते-ठी ते गुखे थयो अने घर-माँ पेठो नइ । तेठी तेनो बाप वार आइवो अर्न तेना काला-वाला करवा । तेणे तेना बापने कयुं के मेँ तमारी (टमारी) केटला बधा (बढा) बरही थया बरदाइ करी-छे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । ती-पण तमे मारा दोस्डारी भेगी गम्यट उडाववा एक वीकडुं पण आइलुं-नथी । पण आ पौयरो जेणे तमारी माल-भता राँडी-माँ फने-फात-करी सुकी-छे ते आइवो ते-हाइ तमे एक जाफट (भाफट) आइपी । तेणे जवाप आइलो बेइ तूँ (टुँ) तो इर-इमोस मारी साठे रइ-छे अने ते-ही जे सगलुं मारी कने छे ते तारुं छे । अर्न आ तारो भई मरी-गइली-तो ते जीवटो पाछो आइवी-छे अने गुमइ गइली ते पाछो जइछो-छे । माटे गम्यट करी राजी घबँ ए बडो-बड छे ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jan^{nē} be pōy^{rā} utā. Tē-mā^{nā} nāllāē bāp^{nē}
One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jē mil^{kat} mārē bhāgē āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpi-lākhō (for nākhō).¹ Bāpē mil^{kat}nā be bhāg
to-me give-away.' By-the-father of-the-property two shares
 pāidā Thōdā (or thōdā) dāh^{dā}-mā (for dahādā-mā) nāllō pōy^{rō}
were-made. A-few days-in the-younger son
 sag^{lū} ēk^{thū} (or ēk^{thū}) karinē dūr mulakh chāilō, nē tā
everything in-one-place having-made a-far country went, and there
 pōtāni dōlat^{nā} watānā waw^{dū}iwā. Jhārē tēṇē sag^{lū}
his-own of-wealth peas threw-away.¹ When by-him everything
 udāvi (for udāvi)-dīdhū (or dīdhū, for dīdhū), tē wakh^{tē} tē mulakh^{mā}
was-squandered-completely, that at-time that country-in
 mōtō dukāl paidō, anē tēnē taṅgī (or taṅgī) pad^{wā} lāgī.
a-mighty famine fell, and to-him want to-fall began.
 Eṭ^{lē} tē tē mulakh^{nā} rēnār^{nē} māilō jēṇē tēni
In-the-meantime he that of-country to-a-dweller met by-whom his
 jamin^{mā} dukkar chār^{wā} mōkailō. Tēṇē pōtānū pēṭ dukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus^{kā}-thī bhairū^{hōt}, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipā nāī. Anē tē wārē tēni sudh (for sudh) thēkānē
to-him were-given not. And that at-time of-him sense in-place
 āvi, tē bōilō kē, 'mārā bāp^{nē} tā rākhēlā kēṭ^{lā}
came, he said that, 'my in-of-father near hired how-many
 badhā (for badhā) mānāhōnē jōyyē ṭem (or tem) khāwānū malē^{chhe},
all to-men is-sufficient so-much of-eating they-getting-are,
 nē wali ūchū mukē^{chhe}, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
 marū^{chhū}. Ū uṭhā nē mārā bāp hōḍe jāwā nē kēwān
dying-am. I will-arise and my father near will-go and will-say

¹ Threw away like peas, squandered.

kō, "bāpā, mē̃ tamārī (or tamārī) āgaḷ Ihar^{nō} wāk kairō-ohhe, anē
that, "father, by-me of-you before of-God sin done-is, and
 tamārō chhōk^{rō} kēw^{dāwā} manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 pethē rākhō." 'Tē uīthō nō tēnā bāp hōdē āiwō. Paṇ haju ghaṇō
like keep.' 'He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīṭhō).
distant he-was, that at-time his by-father as-for-him he-was-seen.

Tēnē dayā āvī nē tē dōidō nē galē wal^{gī}-paidō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachohī kidhī. Pōy^{rāē} kayū, 'bāpā, mē̃ tamārī
kiss was-made. By-the-son it-was-said, "father, by-me of-you

rubāḍu (or raju) Ihar^{nō} ghunō kairō-ohhe, anē tamārō pōy^{rō} kēw^{dāwā}
before of-God sin done-is, and your son to-be-called

manē lājam nathī.' Paṇ bāpē nōkkarōnē tēḍīnē (or tēḍīnē)
to-me fitness is-not.' But by-the-father to-the-servants having-called

keyū kō, 'sakay-mā̃ sakaī jhabbō lāwō nē ēnē pērāwō.
it-was-said that, "good-in good a-robe bring and to-this-one put-on.

Ēnā hāth-mā̃ vīṭī ghālō, nē pagē jōdā (for jōḍā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;

anē kaū kē, "chālō, āp^{nē} khāyyē piyyē nē gammat (for gamat)
and I-say that, "come, let-us-all eat drink and merriment

karyē; kem-kē ā mārō pōy^{rō} mari-gailō-tō, tē pharī-ṭhī (or ṭhī)
make; because-that this my son dead-gone-was, he again

jīw^{tō} (for jīw^{tō}) thailō-ohhe; nē khōwai-gailō-tō, tē pāchhō jāiḍō
living become-is; and lost-gone-was, he again recovered

ohhe." 'Nē tēō gammat kar^{wā} lāigā.
is." And they merriment to-make began.

Tēnō wadō pōy^{rō} khētar-mā̃ utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
 āiwō, tem gān-tān^{nā} awāj sābh^{lāyā}. Tēnō ēk chākar^{nē}
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant

bolāiwō, anē puichhū kē, 'ā hū chhe?' Tēnō keyū
he-was-called, and it-was-asked that, "this what is?" By-him it-was-said

kē, 'tārō nallo bhaī āiwō-ohhe, anē tārā bāpē ēk jāphat
that, "thy younger brother come-is, and thy by-father a feast
 āli-ohhe; kāran kē tē hāri paṭhem hājō-hamō āiwō-ohhe.
given-is; because that he well like safe-sound come-is.

Tē-ṭhī (for -ṭhī) tē gussē thayō, anō ghar-mā̃ pethō naī.
That-from he in-anger became, and the-house-in entered nat.

Tē-ṭhī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.
That-from his father outside came and of-him entreaties were-made.
 Tēṇē tēnā bāp^{nē} kayū kē, 'mē tamāri (or ṭamāri) kē^{lā}
By-him his to-father it-was-said that, 'by-me your how-many
 badhā (or baddhā) bar^{hō} thayā bardāst kairī-chhe, anē kōi wakhāt majāt
all years were service made-is, and any time single
 tamārā (or ṭamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgī gammat uḍaw^{wā} ēk wōk^{ḍū} paṇ āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Paṇ ā pōy^{rō} jēṇē tamāri māl-matā rāḍō-mā phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted
 mukī-chhe, tē āiwō tē-hāru tamē ēk jāphat (or jhaphat) āipī.
thrown-is, he cam' him-for by-you a feast , was-given.'
 Tēṇē jabāp āilō, 'bettā, tū (or tū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always
 mārī sūthē rahē-chhe, anē tē-ṭhī (for -ṭhī) jē sag^{lū} mārī kanē
of-me with remaining-art, and that-from what all of-me near
 chhe, tē tārū chhe. Anē ā tārō bhāi marī-gailō-tō,
is, that thine is. And this thy brother dead-gone-was,
 tē jiw^{tō} pāchhō āiwō-chhe; anē gumāi gailō, tē pāchhō jāidō-chhe;
he living again come-is; and lost went, he again recovered-is;
 māṭē gammat karī rāji thawū ē baḍōbaḍ chhe.
therefore merriment having-made happy to-be this proper is.'

ANĀW'LĀ OR BHĀṬHELĀ.

This is the dialect spoken by Bhāṭhēlā or Anāw'lā Brāhman of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur'ti just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhōdiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur'ti. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>stē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^obhāṇ* for *Sarbhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk^ohā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvvyāhān*, to Talāvvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^obhāṇ^onā* or *Har^obhāṇā*, of Sarbhān.

The sign of the locative is *nī*, as in *Aṅgrējī-nī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^ohā* or *ām^ohā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *vay-nī*, it does not become; *vīyō*, it became; *alā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyan*, we lived; *am^ohā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^onā*, we were doing; *majūrī jāti rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat^onā* (for *kar^otō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāit^onē*, going, and *nēt^onē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *ī*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરબાણુના. અમી હરબાણુ રખો કતના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આખાન. તાહાં અમહં રપિઆ માખ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખો રાખ્યો. પણ આવત વરસ પણ રપિઆ ની આખાન. તાહાં પાસા અમહં રપિઆ માખ્યાન. તેથી ગામનોકહં રખો નેતનેન તલાવ્યાહાન આખ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ડોઠોઈ તાણકા ગામ ગોપારપરામી જઈતને ખેતી કનાહારે રજાન. પણ એક વરસ પાક્યો તથા બીજ વરસ ઘોડા ઘણા વીચો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહીં અતા તીયા કની ગયાન. તાહાં તીચે ચોક્યોક એટલો અનાજ આવત વરસ લગી માથી પુરો વયની. વાસ્ત અંગ્રેજીમી જત મેહનત મજૂરી કઈ જીવતા રાત. આવત વરસ પાસા તમી આવળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāṣī ami Har'bhān'nā. Amī Har'bhānā rakhō kat'nā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 ti āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagī nī āpyān, Tāhā am'hā rūpiā māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then
 nōk'hā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am'hā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am'hā rūpiā māgyān, tēthi gām-nōk'hā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt'nēn talāvyāhān āpyō. Tēthi mēh'nat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jāti rī. Tēthi gām ohhōḍin ami Gāy'k'wāḍi-mī Dabhōi
going-away was. Thence village having-left we Gaikwāḍi-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit'nē khēti kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākyō, tathā bij waras thōḍō-ghanō vīyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third
 waras war'sād ālā-nī. Tāhā āmā gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā tiyē yōkyō-k, 'ēt'lō anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thi purō way-nī; wāsat Angrēji-mī jāt mēh'nat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūri kai jiw'tā rāt, āwat waras pāsā tamī āw'jā.'
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhān. We served as watchmen of Sarbhān for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmadiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgal*, not *āgaḷ*, before; *tēnē*, for *teṇē*, by him; *pan*, for *paṇ*, even. As in the Gāmadiā dialects, it shows a tendency to drop the letter *h*. Thus, *ũ*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ḷ*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ũ*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sũ*, not *śũ* or *hũ*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.
1	<i>mārū-oh</i>	<i>māriṭ-oh</i>
2	<i>mārē-oh</i>	<i>mārō-oh</i>
3	<i>mārē-oh</i>	<i>mārē-oh</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār'sē*, he will beat. The first person singular is *māras*, not *māriś*. Similarly, the first person plural is *mār'sũ*, not *māriśũ*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hũ tyā sutē nahī* for *jō manē khabar hāt, tō kadī paṇ hũ tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *jquũ*, to go, is *giyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhūk'rāē giyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

એક સખસને બે છોકરા હતા. તેમના ન્હાલા છોકરાએ પોતાના બાવાને કેમું બાવા તમારી દોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની દોલત તેવનમા વેચી આપી. ધના દાદા થયા નઇ એટલામા ન્હાલા છોકરાએ પોતાની પુંજ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ હાલતની અંદર બદ્ધી ગુમાવી દીધી. તેની પાસે એક પૈ પન રહી નઇ ને ચે વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આહતમા આવી પરિયો ને તે દેસના મોટા ઘેરના માનસ પાસે ગીયો ને તેના આત્મામા રયો. તેને પોતાના ખેતરમા દુકકર ચરાવા સાર તેને મોકલ્યો. દુકકર જે છાલાં ખાતા હતા તે ખાઈને પેઠે બરવાને પન તે રાજી હતો. પન તે પન કોઇએ તેને આપ્યાં નઇ.

TRANSLITERATION AND TRANSLATION.

Yēk sakhas'nē bo chhōk'rā utā. Tē-mā-nā nhāllā chhōk'rāē
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, 'būwā, tamāri dōlat-mā-thi jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share
 mārō thāy, tē manē āpō.' Tē-thi tēnē pōtāni dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tēwan-mā vēchī āpi. Ghanā dādā thayā nāi ē'lā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk'rāē pōtāni puñji ēk'ti karinē dūr dēsāwar
the-younger by-son his-own property together having-made a-far country
 giyō, nē tē kharāb hālat'ni andar baddhi gunāvī-dīdhi. Tēni
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan rahī nāi, nē yē wakh'tē tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyo. Tē-thi tē mōṭṭi āphat-mā āvi
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyo, nē tē dēs'nā mōṭṭō ghor'nā mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnō pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēṭ bhar'wānē pan tē rāji utō. Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā nāi.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmaḍiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect.

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ó*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kón*, an ear; *tsódó*, for *chādó*, the moon; *póni*, water; *hódh*, a bull. It is shortened in *bhai* for *bhāi*, a brother, *khaiñē* for *khāinē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *qzyó* for *qzayó* (*i.e.* *gayó*), he went; *thyó* or *thayó*, he became.

The letter *ī* is often changed to *ē*. Thus, *sēgó* for *sīgó*, husks; *hēdyó* for *hīdyó*, he started; *vēī* for *vīī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mó* or *mó*, in; *thyū* or *thyu*, it became; *qzau*, for *qzauñ*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tahu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur^{tī}. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāó*, for *pahērāó*, clothe; *kēw^rrāwā* for *kahēw^rrāwā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *qz*; and *jh* as *qzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *qz* and *qzh* in the specimens and list of words. Examples are *vētēi*, having divided; *tshōk^rrō*, a son; *qzadyó*, found; *qzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ð) or (ð) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsē^rlā* for *kē^rlā*, how many; *dite^rrō*, for *dike^rrō*, a son; *nā^rtsh^wū* for *nā^rkh^wū*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhe*, by hunger.

§ The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāv^rtsēt* for *sāv^rchēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadziwan* for *sajīwan*, alive.

In the word *hām^rrinē* for *sābhalinē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Sur^{tī}, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thi*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharã*, houses; *tshêl'rã*, fields. *Si* is a postposition of the instrumental, as in *khukû-si*, joyfully.

Pronouns.—The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hũ, ũ</i>	<i>amē, amhē</i>	<i>tu, tũ</i>	<i>tamē, tamō</i>
Agent	<i>nũ, nē</i>	<i>amē, amhē</i>	<i>tē, tē</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, alumārō</i>	<i>tāro, tãh'vō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ãm'ũō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thē*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kasũ is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ũ* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^{ti} forms.

	Sing.	Plur.
	<i>tshũ</i>	<i>tshĩē</i>
2	<i>tshũ, tshē</i>	<i>tshō, sō</i>
3	<i>tshu, tshu, se</i>	<i>tshu, tshu, se</i>

The past tense is either *hutō*, as in the standard, or *utō*, as in Sur^{ti}. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawũ*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār'wũ* or *mār'wu*, to strike:—

	Sing.	Plur.
1	<i>mārũ-tshu, -tshũ</i>	<i>mārē-tshĩē</i>
2	<i>mārũ-tshu, -tshũ, -tshē</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārō-tshē, mārō-tsh, mārō-se</i>	<i>mārō-tshē, -tsh, -se</i>

The imperfect is *mār'tō-utō* or *mār'tō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māriś</i>	<i>māriśū</i>
2	<i>mārēś, māriś</i>	<i>mār^ośō</i>
3	<i>mār^ośō</i>	<i>mār^ośō</i>

Note how the *ī* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaiś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvō*, he came; and *dyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khainē*, having eaten, for *khāinē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tārū-dz tshē-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kēnahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુહને એ છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપ્યા, તમારી પુત્ર-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને યોગ દાગ યા નહી એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુત્ર શમેટી કરીને દેશવર જ્યો, અને તાં ઉગાણપણા-માં બધું ખોધ નાહ્યું. અને ઝારે હના-કને-થી બધુ ખલાસ થયુ તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લિધો. એણે હેને ભુંડ ચારવા છેતર-માં મોકલ્યો. ડુકર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એવ એને કોઇએ આપ્યા નહી. ઝારે એને ભાન આયુ તારે એ જોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહી ભુછે મરવુ પડે-છે. હવે તો હું મારા બાપ-કને જહુ ને કહુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો કર્યો છે, ને તમારો છેવો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને જ્યો. પણ એના બાપાએ એને આધે-થી જ્યો, એટલે દયા આઈ, તે-થી હડીકાડીને એની કોટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઇને હને પેરાઓ, એને હાયે વેટી ધાલો ને પળે જોડા પેરાઓ; અને ખમ-પીને ખુશી થઇએ; શા-થી કે આ મારો દિયરો જણે મુએલો જિવતો થયો-છે; એ ખોવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરભણી આયો તારે ગાણુ ને નાય હામરયા. એક ચાકરને ખોલાઇને પુછ્યું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભઇ આયો-છે. એ હેમ-એમ પાછો આયો તે-થી તમારા બાપાએ ઉભંણી કરી-છે. આ હામરીને એ તપી-જ્યો ને ધર-માં પેટો નહી. હેનો બાપ ધર-બાર આયો ને માંય આવવાને હમજવા માંડ્યો. પણ હેણે જવાબ આપ્યો કે, આટલાં વરહથી હું તમારી શેવા કરું-છુ; તમારે કહ્યું કોઇ દાડો ઉચામ્બું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભઇબંદ જોડે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જેણે બધી પુત્ર રાંડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હારે ઉભંણી કરી. બાપે કહ્યું, દિયરા, તુ તો નીત મારી પાંહ હતો, ને જે મારી કને છે એ બધુ તાર-જ છે કને? આપણે ખુશી થઇને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભઇ જણે મુએલો જિવતો છે; તે ખોવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek māṇah^{nē} be tshōk^{rā} hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp^{nē} kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal^{kat} hem^{nē}
may-come that to-me give.' And by-him his-own property to-them
 vē^{tsī} āpī. Anē thōḍā dādā thyā nahī ē^{lā}-mō pēlā nūnā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk^{rāē} pōtānī badhī puñjī śamēti karīnē dēsāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tā^{ṭā} udāupanā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl padyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā pad^{wā} māḍyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs^{nā} ēk rēh^{wāsinō} ās^{rō} lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhund^{ṭsār^{wā}} tshētar-mō mōk^{lyō}. Dukkar dzē tshōḍā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-śī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp^{nā} tsōt^{lā} badhā nōkar-tsāk^{rōnē} khātā-pitā wadhē
 'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ē^{lū} tshe; nē mārē ahī bhutshē mar^{wu} padē-tshe. Havē
 so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēḍ mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
 indeed walk my father-near I-go and I-say that, "father, by-me

Par'mēsār'nō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw'rāwānē layak nathi; manē pagār āpī tsākar rākhō." Ām
to-be-called worthy am-not; to-me pay giving servant keep." So
 kahinē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpāe ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyō ētlē dayā āi, tē-thī haḍī-kāḍinē ēnī kōṭē hādzhī-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī kari. Tshōk'rāē hāp'nē kahyū, 'bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par'mēsār'nō ghanō karyō-tshe; nē tamārō dits'rō kēw'rāwānē layak
of-God sin done-is; and your son to-be-called worthy
 rahyō nathi.' Bāpē ēnā nōk'rōnē kahyū kē, 'hārā-mō hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good
 was'tar lāinē hanē pērāo; anē hāthē vēṭī ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōḍā pērāo; anē khaī-pīnē khuṣī thāē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sātī kē ā mārō dits'rō dzāṇō muēlō dziw'tō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshc." Em karinē badhā rādzi thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh'tē ēnō mōtō tshōk'rō tshētār-mō hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near
 āyō tāre gāṇu nē nāts hām'ryā. Ēk tsākar'nē bōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, 'ā badhī dhām-dhum sēnī tshe?' Tsāk'rē
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant
 kahyū kē, 'tamārō bhaī āyō tshe. Ē hēm-khēm pātshō āyō
it-was-said that, 'your brother come is. He safe-and-sound back come
 tē-thī tamārā bāpāe udzāṇī kari-tshe.' Ā hām'rīnō ē
therefore your by-father a-feast made-is.' This having-heard he
 tapī-dzyō, nē ghar-mō pēṭhō nahī. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came
 nē mōy āw'wānē ham'dzāwā māṇdyō. Paṇ hēnē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 'āt'lā warah-thī hū tamārī sēwā karū-tshu; tamāru kahyū kōi
'so-many years-from I your service doing-am; your word any
 dādō uthāmyū nathi; tōya tamē manē ēk bak'rīnā batstsā
day was-transgressed not; still by-you to-me one of-she-goal young-one
 har'khu-ya mārā bhaī-band-dzōḍē gammat kar'wā nathi ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō t̥shōk'rō dzēnē badhī puñjī rādō-mō dhuḷ-mēl'vi-nāṭt̥shī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzāñī kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
 kahyū, 'dits'rā, tu-tō nit māri pāhē hatō, nē dzē māri-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
 t̥she ē badhu tāru-dz t̥she-kanō? Āp'nē khuṣī thāinē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar'vi ē lādzam t̥she; sā-thī kē ā tāro bhāi dzāñē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw'tō-t̥she; tē khōwāyō-tō, tē dzadyō t̥she.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચોરલાક ચોરો પેહીને ધરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોહિ પેહા મરઘડા વના જેવું સેવા કરું નહિ જડયું, તેથી તે તેને ઉચકીને લઈન્યા. પણ તે તેને મારી નાંછવા જતા હતા, તાણે તેણે જ્યને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચોરો કામનો તે હતો માણુહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, હુઆ એજ કારણ હાર તાર માયું અમે મચોડી નાંછીશું. કેમજે તું લોકોને બડકાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTABĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

	TSŌRŌ	ANĒ	MARAGH ^{ADŌ} .					
	<i>THE-THIEVES</i>	<i>AND</i>	<i>THE-COCK.</i>					
Tsēt ^l āk	tsōrō	pehīnē	ghar-mō	vīsār-thī	tsōrī	kar ^a wānā		
<i>Some</i>	<i>thieves</i>	<i>having-entered</i>	<i>a-house-in</i>	<i>assign-with</i>	<i>theft</i>	<i>to-commit</i>		
tē-mā ;	ēt ^l ē	tē	mōhē	pethā,	maragh ^{adā}	wanā	dzēwū	
<i>it-in ;</i>	<i>in-the-meantime</i>	<i>they</i>	<i>inside</i>	<i>entered,</i>	<i>a-cock</i>	<i>except</i>	<i>worth</i>	
lēwā	kaśū	nahi	dzadyū,	tē-thī	tē	tēnē	uñtsakīnē	
<i>to-take</i>	<i>anything</i>	<i>not</i>	<i>was-found,</i>	<i>therefore</i>	<i>they</i>	<i>him</i>	<i>having-raised</i>	
lai-dzyā.	Paṇ	tē	tēnē	māri-nā ^l sh ^{wa}	dzatā-hatā.	Tāṇē	tēṇē	
<i>took-away.</i>	<i>But</i>	<i>they</i>	<i>him</i>	<i>to-kill</i>	<i>going-were.</i>	<i>Then</i>	<i>by-him</i>	
dzīwanē	hāru	bahu	kālāwālā	karyā,	tem ^{nē}	hambhārīnē	tsēt ^l ō	
<i>life</i>	<i>for</i>	<i>much</i>	<i>beggings</i>	<i>were-done,</i>	<i>them</i>	<i>having-put-in-mind</i>	<i>how-much</i>	
kām ^{nō}	tē	hatō	māṇah ^{nē}	kuk ^a ḍekuk	karīnē,	anē	tem ^{nā}	kām
<i>useful</i>	<i>he</i>	<i>was</i>	<i>to-mankind</i>	<i>crowing</i>	<i>having-made,</i>	<i>and</i>	<i>their</i>	<i>work</i>
hāru	wahēlā	dzagāḍīnē.	Tem ^{nē}	kidhū,			‘luttsā,	
<i>for</i>	<i>betimes</i>	<i>having-wakened.</i>	<i>By-them</i>	<i>it-was-done</i>	<i>(i.e. said),</i>		<i>‘villain,</i>	
ē-dz	kāraṇ	hāru	tāru	māthū	amē	matsēḍī-nā ^l sh ^{isū} .	Kem-dzē	
<i>this-very</i>	<i>reason</i>	<i>for</i>	<i>thy</i>	<i>head</i>	<i>we</i>	<i>will-wring-off.</i>	<i>For</i>	
tū	lōkōnē	bhad ^a kāwō-tsha,	anō	dzagāḍī	rākhō-tsha,			
<i>thou</i>	<i>to-the-people</i>	<i>alarming-art,</i>	<i>and</i>	<i>having-awakened</i>	<i>keeping-art,</i>			
tē-thī	tārē	lidhē	nirāntē	amē	tsōrī	karī	śak ^a tā-nathī.’	
<i>therefore</i>	<i>thec</i>	<i>for</i>	<i>in-quiet</i>	<i>we</i>	<i>theft</i>	<i>having-done</i>	<i>able-are-not.’</i>	

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

‘You villain,’ replied they, ‘it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.’

PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbīs form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭidārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭidārī. As Charōtārī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidārī, more especially referring to those points in which it differs from Charōtārī.

Pronunciation.—We have noted how in Charōtārī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word ‘mon.’ This is carried further in Pāṭidārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōṇō*, for *nāṇō*, younger; *pōhē*, for *pāsē*, near; *gōm^oḍū*, for *gām^oḍū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dich^orō*, for *dīk^orō*, a son; *chīdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtārī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsū*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk^orō*, for *chhōk^orō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtārī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh^owū*, for *rākh^owū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭidārī. Here the pronoun of the second person is written with a cerebral *!*. Thus, *!ū*, thou. Similarly, we have *!ō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *!*, are interchangeable. Thus, we have *āgar*, for *āga!*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag^awān-nē kar^awũ*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *mādō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, *i.e.*, I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou; *tē*, by thee; *tādē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Chiyā gōm^anō* is 'of what village?' With *chiyā* we may compare the Sindhī *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kīyā*. Compare Hindōstānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar^awũ*, in *Bhag^awān-nē kar^awũ*, also means 'done.'

As a specimen of Pāṭīdārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વેણીયો તો ; તેના ચાર સોકરા તા, ને એનો આપ મોદિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જવતા જવે મોટા તૈણને બહું બહું રૂપીઆ આલ્યા, અને હૈથી નોંતાને પાંચે રૂપીઆ આલ્યા. ભગવાંને કરનું કે એમનો આપ હાજો થયો. દુકાને બેહુ એવો ધ્યો. નોંતા સોકરાએ વચાર કર્યો કે હું હો હો ગજ કરવા જલ ત્યારે છેતે વણવરનો ફૂતરો દેહ્યો. પેલા સોકરાએ કહ્યું કે એનું જે માગું તે આપું. તું માજ્ય માજ્ય. વણચારે હો રૂપીઆ માજ્યા. તે વરતી એણે તો ફૂતરો રાહ્યો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણુ રાહ્યો. પસે પસે મલાડી રાહી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીઆ ફૂતરો આલ્યો, તોયે સોડી ડહડહતી ને ડહડહતી રહી. પસે એ સોકરા તો આગર હોંડ્યો. હોંડતાં હોંડતાં મદારી હોંમો મળ્યો. એનો બધો વેહ તુમડી મ્હોર, બધુય હો રૂપીઆ રાહ્યુ. મ્હોર વળડી નેઈ તો ચીધું બરોબર વાજ. પસે આગર હોંડ્યો. હોંડતાં હોંડતાં વચાર્યું કે મારા મોટા ભાઈ પોંહે જી, તાં જ્યો અને તૈણે ભાઈ પોંહે હાપ કાડ્યો. તેથી તૈણે ભાઈ દેહી દેહીને નાહા. મોટા ભાઈએ ચીધું ટું આ છું કહ્યું. ટું આપનું કલ બોજ્યું, જતો રહે માલા હાહદા ધેદ. પસે આપ પોંહે જ્યો. આપને આપા ક્યા. તારે આપે જોલછ્યો, પસે આપે ચીધું માડો ડીચરો શાંનો, હું ઠાડે ફાપે તાં જ. હું માગ ઘડ માં નહ. આપે ક્યું કે હું માગ ઘડ માં આયો ટો ઠાડું બોથું વાડી નાંછેશ. તેથી શેમાટે તલાવડી ઉપર જહ બેડો. તાં એક હાપ ડાકું કાઢીને નેઈ રયો-તો. તારે કેડીઆના હાપે બાર કાડવાનું ક્યું ને ચીધું કે પેલો હાપ ડાકું કાઢી રયો સે ; તે મારો મોંમો સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા ક્યું. પસે ક્યું કે મોંમા અને એક વાર જહ આવવા દો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ધણી પોંહે આપીને કહે કે, મારો મોંમો આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોમે આવો ને ચીધું માન્ય માન્ય ને મોંજું તે આપું. પસે પેલે સોકરે કચું કે મણી આપું તો બોંણીયાને સુટો કરી આવવા દેજી. મણી મોમે કાડી આપી. પસે એવો એ ટેકરે ભીડી બેઠો. પસે તો હોનાનો મહેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કચું. તેથી મહેલ ને પાયગાને ચોફેર છોટ બંધયો. હવાર થયું. હૈ લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મહેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્થો સે. વોણીયા દીચરીઓ પરછાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંચ રયા ને રાજે સોડી પરછ્યાઈ દીધી ને નગારાં આથી ને ડણકા આસ્યા ને ખૈપીને હખી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

EK DHĀRĀLĀNĪ WĀT.
A OF-DHĀRĀLĀO STORY.

Ek wōṇiyō tō; tēnā chār sōk^{rā} tā, nē ēnō bāp mōḍō
A merchant was; of-him four sons were, and their father sick
 paḍyō. Ēnē wachār karyō kē, 'hū marēs, tyārē sōk^{rā}
fell. By-him thought was-made that, 'I shall-die, then sons
 waḍhī-mar^{sē}.' Tē-thī tē pasē jiw^{tā}-jivō mōṭā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
 tain^{nē} bahē bahē rupiā ālyā, anē hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāochhē rupiā ālyā. Bhag^{wān}^{nē} kar^{wū} kē
to-younger five-hundred rupees were-given. By-God it-was-done that
 em^{nō} bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk^{rāc} wachār karyō kē, 'hū hō-hō gau
The-youngest by-son consideration was-made that, 'I hundreds miles
 phar^{wā} jau.' Tyārē chhētē waṇ^{jārānō} kūt^{rō} dēchhyō. Pēlā
to-travel may-go.' Then on-a-field of-a-Waṇjārō a-dog was-seen. That
 sōk^{rāc} kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya.' Waṇ^{jārē} hō rupiā mājya. Tē war^{ti}
ask.' By-the-Waṇjārō hundred rupees were-asked. That after
 ēnē tō kūt^{rō} rāchhyō. Tē pasē gōm^{ḍā}-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārālāne gher pōpaṭ tō, tē paṇ rāchhyō. Pasē
in-of-a-Dhārālō in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malāḍī rāchhī. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ēk wāgh^{rī} tēni sōḍinē hāh^{rē} warāw^{tō}-tō, tē malyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He
 kahētō-tō kē, 'rāti sōch^{nō} mar^{gaḍō} ālyō, kālīō kūt^{rō} ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tò-yē sōdī dah^hdah^htī nē dah^hdah^htī rahi.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this
 sōk^hrō tō āgar hēḍyō. Hēḍ^htā hēḍ^htā
boy on-the-other-hand further walked. In-walking in-walking
 madārī hōmō malyō. Ēnō badhō vēh, tum^hḍī, mhōr,
a-snake-charmer opposite was-met. His all costume, gourd, pipe,
 badhū-y hō rupīc rāchhyu. Mhōr wajāḍī
al'-even hundred on-rupee was-kept. The-pipe having-caused t.-sound
 jōi tō chīdhū, 'barōbar wūji.' Pasē
having-seen then it-was-made (i c. said), 'correctly it-sounded.' Afterwards
 āgar hēḍyō. Hēḍ^htā hēḍ^htā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōṭā bhai pōhē jaū.' Tā jyō anē taiṇē bhai
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē hāp kāḍyō. Tē-thī taiṇē bhai dēchhī-
near a-snake was-produced. Thereon the-three brothers having-seen-
 dēchhīnē nāthā. Mōṭā bhāiē chīdhū, 'tē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū kālyū? Tē bāp^hnū kal bōlyū, jatō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh^hdā dhēḍ.' Pasē bāp pōhē jyō.
remain my father-in-law Dhēḍ.' Afterwards the-father near he-went.
 Bāp^hnē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chīdhū, 'māḍō ḍich^hḍō śānō? Tū tāḍē
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phāvē, tā ja. Tū māḍā ghaḍ^hmā nāi.' Bāpē kayū
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said
 kē, 'tū māḍā ghaḍ^hmā āyō, tō tāḍū bhōthū wāḍī-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmāḍē talāw^hḍī upar jāi bethō. Tā ēk hāp ḍōkū
in-the-field a-tank on having-gone he-sat. There a snake head
 kāḍhīnē jōi ryō-tō. Tārē kaṇḍiānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ^hwānū kayū, nē chīdhū kē, 'pēlō hāp ḍōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kāḍhī r^hyō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw^hwānū wasan āpī jyō. War^htī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōc, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayū kē, 'mōmā, manē ēk wār jāi āw'wā
it-was-said that, 'O-maternal-uncle, me one time having-gone to come
dō.' Nāg Dēw'tānē wāsā thāi. Pasē pōtānā dhanī pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 maṇī māg'jō.' Nē war'ti mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 ohīdhū, 'mājya mājya, jō mōgū, tē āpū.' Pasē pōlē sōk'rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'maṇī āpū, tō bhōṇiyānē suṭō fari
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw'wā dēū.' Maṇī mōmē kaḍi āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ō lōk'rē ūthi bethō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'hōnānō mhēl, ghōḍānī pāy'gā thāi-jāō,' em kayū; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy'gānē chōphēr kōṭ bādhayō (for bādhāyō). Hawār thayū.
and troops on-four-sides battlements was-made. Morning became.
 Hau lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War'ti kahē, 'chiyā gōm'nō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōṇiyā dīch'riō paṇāw'wā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōṇiyā chyāy rayā? nē rājō sōḍi paṇāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 dīdhī, nē nagārā āthi nē ḍaṇ'kā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pīnē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārāḷās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōḷi cast'e.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharājā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all right. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēd!' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, '*you're* not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'² So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēd is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VAḌĀDARI.

From Bombay City a dialect of Gujarāṭī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭaṇī Gujarāṭī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarāṭī in this division, speak either standard Gujarāṭī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarāṭī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭīdāri) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the car; for *mā* and *kān*, respectively.

Ā is shortened before *i*, as in *bhāi*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēṭ'lā*, for *kēṭ'lā*, how many; *chēwadāw'wū*, for *kēwadāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Surāṭī; thus, *pōttānō*, own; *badhdhū* for *badhū*, all.

S often becomes *h*, as in *hābh'li*, for *sābh'li*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *Ṣ*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country; *kōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarāṭī spoken by cultivators of the Panch Mahals district who do not speak Bhīli.

¹ See Vol. IX, Part III., pp. 198 and ff.

rahyō,	jēṇē	pōtikā	chhētar-mō	bhūṇḍā	chār-wā	mōkalyō.	Nē
<i>he-remained,</i>	<i>by-whom</i>	<i>his-own</i>	<i>field-in</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>And</i>
jē	śēgō	bhūṇḍā	khaī-rahētā		tē-mō-thī	pōtānū	pēt
<i>what</i>	<i>husks</i>	<i>the-wine</i>	<i>eating-were</i>		<i>them-in-from</i>	<i>his-own</i>	<i>belly</i>
khuśi-thī		bharyū-hat,	tē	paṇ	kōiō	tēnē	ālī
<i>happiness-with</i>		<i>would-have-been-filled,</i>	<i>that</i>	<i>even</i>	<i>by-anyone</i>	<i>to-him</i>	<i>was-given</i>
naī.							
not.							

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarāṭī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwaī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhīl dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarāṭī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarāṭī, the *ā* in the word *bhāz*, a brother, is shortened, and we have *bhāz*. The vowel *a* is changed to *ī* in *diyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarāṭī character ઔ. Thus, ઔઠા *chōḍō*, for *chāḍō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōṅō* for *nāṅō*, small; *mōḷḷḷwō* for *māḷḷḷwā*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, *i.e.*, the writer has attempted to spell according to the rules of standard Gujarāṭī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *patyol*, a *patēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarāṭī. Thus, *nēchē*, for *nīchē*, below; *kēmat*, for *kīmat*, price; *vēṭī*, for *vīṭī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā-tā̃*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā̃*, houses; *nōk̃rā̃*, servants, instead of the standard *gharō*, *nōk̃rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarāṭī letters ચ, છ, and સ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III., pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word सचेत *sāw'chēt*, conscious, is actually written चचेत *chhāw'sēt* in the first specimen, and similarly सभये *sābhalyō*, he heard, is written चये. Other examples of the pronunciation of these letters are *sāk'ri*, for *chāk'ri*, service; *chyār* or *sār*, four; *pañs*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar'sī*, for *khar'chī*, having spent; *sār'wū*, for *chār'wū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, *i.e.* *nāchhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, *i.e.* is pronounced as *s* (and sometimes written so). Thus, *khēḷū*, or *chhēḷū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, *i.e.* *nāchhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wū*, to begin; but *lājī*, she began; *lājyā*, they began; *war'jyō*, for *waḷ'gyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōṭī*, for *kōḷē*, on the neck; *āḥ* or *āth*, eight; *ēk'tu*, for *ēk'thū*, in one place; *dīthō*, for *dīḥō*, seen; *tēnē*, for *tēṇē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahādā*, a few days; *urārī*, for *udāḍī*, having squandered; *par'wū*, for *paḍ'wū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jad'yō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what; *hāl*, for *śid*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khūśī*, happiness; *kak'mīr*, for *kāśmīr*, Kashmir; *ham'jāyō*, for *sam'jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk'tu*, for *ēk'thū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *ḷ*, like *ḍ*, regularly becomes *r*. Thus, *mar'wū*, for *maḷ'wū*, to mingle; *saghrū*, for *saghr'ḷū*, entire; *āgar* or *āgaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāḷ-wārō*, for *hāḷ-wāḷō*, a shop-keeper; *war'jyō*, for *waḷ'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk'rā*, servants.

The agent-locative ends in *ī*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōṭī*, for *kōḷē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōḷā-bhāī*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp'ḍē*, we (including the person addressed); *amārō*, *āp'ḍō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēṇē*),

by him, to him; *i* or *ī*, he (declined regularly, thus. *inō* or *īnō*, of him); *kuṇ*, who? *hū*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sū.</i>	<i>sāiyē, siyē, su.</i>
2	<i>sē, sã.</i>	<i>sō.</i>
3	<i>sē.</i>	<i>sī, sō.</i>

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. 'I shall be' is *hoīs* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārū-sū. mārusu</i>	<i>māriyō-sāiyē, etc.</i>
2	<i>mārē-sā, mārēsē.</i>	<i>mārō-sō.</i>
3	<i>mārē-sē.</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīs, mārēh.</i>	<i>mār^asū, mār^ahū.</i>
2	<i>mārīs, mār^asē, mār^ah.</i>	<i>mār^asō, mār^ahō.</i>
3	<i>mār^asē, mār^ahē.</i>	<i>mār^asī, mār^ahē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *javū*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āvōwū*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *lū*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

PATṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક અનેબને એ સોરા હતા. તેઓમોના નોનાએ બાપને ક્યુ બાપ માલમતાને જે બાગ અને મરવાનો હોય તે મને આપ. તેને તેઓને પુંછ નેસી આપી. થારા દારા પસી નોને મોરે સધર એકતુ ક્યુ અને વેગરા દેદમોં જ્યો અને તાં માંગ-મજામોં પોતાની પુંછ કરારી દીધી. સધર ખરસી નાસ્થા પસી એ દેદમોં મોયો કદાર પર્થો તે તેને ખોટ પરવા લાઇ. તે જઈને તે દેહના એક રેવાહીને તાં રયો. તેને પોતાના છતરમોં ભુંડા સારવાને તેને મોકલ્યો. જે દુઢાં ભુંડા ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરછ થઈ, પન કોઈએ તેને આખ્યાં નહીં. અને જને તે જાવસેત થયો તાને તેને ક્યુ, મારા બાપને સ્વેલ્લા મજુરોને પુહર રોટલા સે, પન હુતો ભૂખ મરસું. હુ જઈને મારા બાપ કને જોહ તે તેને કહ કે બાપ મી પરમેહર હામા ને તારી આગર પાપ ક્રાધુ સે ને દમ હુ તારો સોરો કંદવાવા જોગ નથી. અને તારા નોકરોમોના એ જોવો ગન. તે જુથો અને બાપ કને જ્યો, ને તે હજી ઘના વેગરો હતો તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે દોરોને તેને કોતી વરજ્યો ને તેને બસી ક્રાધી. સોરે તેને ક્યુ બાપ મી પરમેહર હામા ને તારી આગર પાપ ક્રાધુ સે દમ તારો સોરો કંદવાવા જોગ નથી. પન બાપે પોતાના સાકરાને ક્યુ કે હોથી હારાં જુગરાં લીઆઝા ને તે એને પેરાઓ ; ને એને હાતી વેટી ઘાલો ; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુજો તો ને પાસો જીવતો થયો સે ; ને ખાવાયલો તો ને જરો સે. ને તેઓ આનંદ કરવા લાગ્યા.

હમ તેના વરો સોરો છતરમોં હતો. ને તે આપનોં ઘર કને આયો ; તાને તેને રાગ અને નાસ જાંબર્યો. તેને સાકરામોના એકને ખોલાવીને પુસ્તુ, આ હુ સે. તેને તેને ક્યુ તારોભઈ આયો સે, ને તારા બાપે એક વરી કુળની આપી સે, કેમકે તે હુમખેમ પાસો મર્યો સે. પન તેને ક્રોધ કર્યો ને માંઈ આયાને રાજ નતો. માને તેના બાપે બાર આઈને તેને દમગ્યો પન તેને જબાપ હેતોં બાપને ક્યુ જે આટલાં વરહથી તારી સાકરી કરે સું, ને મી કધી તારો દુકમ એતર્યો નથી, તોપન મારા મીત્રા હાથે ખુહી કરવાને તીં મને ખોકર પન કધી નતું આપ્યુ. આ તારો સોરો જોને તાર ઘરખ સેનારો હાથે કરારી દીધુ તે જોઓ આયો કે તીએ તેને માને વરી કુળની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સે અને માર સધર તાર સે. આપડે ખુહી થવું જોઈતુ હતુ તથા હરખાવું જોઈતુ હતુ; કેમકે આ તારો ભઈ મુજો તો ને પાસો જીવતો થયો સે ; ને ખાવાયલો તો જર્યો સે.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh'nē be sōrā hatā. Tēō-mō-nā nōnāē bāp'nē
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, 'bāp, māl-matānō jē bhāg manē mar'wānō hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got in, that to-me
 āp.' Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh'ru ēk'tu karyu, ana vēg'rā dēh-mō jyō.
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urārī-didhī. Sagh'ru
and there debauchery-in his-own property was-squandered-away. Everything
 khar'sī-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōṭ par'wā lāji. Tē jāinē tē dēh'nā ēk rēwāhīnē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
 Tēnē pōtānā chhētar-mō bhūṅḍō sār'wānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhūṅḍhā bhūṅḍō khātā-tā, tē-watī pōtānī pēḷ bhār'wānī tēnē mar'jī
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thāī, pan kōjē tēnē āpyā nahī. Ana jānē tē chhāw'sēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, 'mārā bāp'nē chēṭ'lā majurōnē pul'kar rōṭ'lā sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sī. Hu uṭhīnē mārū bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē. "hāp, mī Par'mēhar hāmā nē tāri
will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 āgar pāp kidhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathi. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan." Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count." He arose and the-father near went. And he
 haji ghanō vēg'rō hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā āi, nē tē dōrinō tēnē kōti war^aḡyō, nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kidhī. Sōrē tēnē kayu, ‘bāp, mī Par^amōhar hāmā
was-made. By-the-son to-him it-was-said, ‘father, by-me God against
 nē tāri āgar pāp kidhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.’ Pan bāpē pōtānā sāk^arānē kayu kē, ‘hau-thī
I-am-not.’ But by-the-father his-own to-servants it-was-said that, ‘all-than
 hārā lug^arā li-āō, nē tē onō pērāō; nē ērē hāti
good robes bring, and those to-him put-on; and to-this-one on-hand
 vēṭī ghālō, nē pajē jōrā pērāō; nē āp^adē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 kariē, kem-kē ā mārō sōrō muō-tō, nē pāsō jiw^atō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^alō-tō, nē jurō-sē.’ Nē tēō ānand kar^awā lājyā.
and lost-was, and found-is.’ And they rejoicing to-make began.

Hama tēnō warō sōrō cihētar-mō hatō. Nē tē āw^atō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanē āyō, tānē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^arā-mō-nā ēk^anē bōlāvinē pusyu, ‘ā hū sē?’ Tēnē
the-servants-in-of to-one having-called it-was-asked, ‘this what is?’ By-him
 tēnē kayu, ‘tārō bhaī āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, ‘thy brother come-is, and thy by-father a great
 ujāni āpi-sē kem-kē tē hēm-khēm pāsō maryō-sē.’ Pan
feast given-is because-that he safe-sound back-again got-is.’ But
 tēnē karōdh karyō, nē māi āyānē rāji natō.
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^ajāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^anē kayu, ‘jō, āt^alā
But by-him reply in-giving to-the-father it-was-said, ‘see, so-many
 warah-thī tāri sāk^ari karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 otaryō-nathī. lō-pan mārā mitrō-hāthē khuhī kar^awānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^aru pan kadhī natū-āpyu. Ā tārō sōrō jēuē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-dīdhu, tē jēō āyō kē tiē
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē wari ujāni āpi.’ Tēnē tēnē kayu, ‘sōrō,
of-him for a-great feast was-given.’ By-him to-him it-was-said, ‘son,

rōj tu mārā hāthī sē, ana mārū sagh^rru tāru sē.
daily thou of-me in-company art, and mine everything thine is.
 Āp^dē khuhī thavū jōitu hatu, tathā har^khāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
 jōitu hatu; kem-kē ā tārō bhāi muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
 jiw^tō thayō-sē; nē khōwāy^lō-tō, jaryō-sē.
living become-is; and lost-was, found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATTANI.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણ્ણુ પટયોલ અને માટયમ આરોટ

Scene: પલાચરની ભાગોળ.

માટયમ—(ધાંટો પાડીને) એ દેવકણ્ણુદા આવો તો ખરા.

દેવકણ્ણુ—(પાસું જોઈને) ઓહોહો, આરોટ, તમે આંહીં વ્યાંથી ?

માટયમ—આંહીં આવે બે દાડા ધ્યા, જાણોજ સો તો ક શમે ફરી જ્યો સેં, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકન નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ વુટી જય સેં. ઈનું હલ્યાનાહ જય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈનું હારે થજો ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણ્ણુ—શ્યો ઠીક ધ્યું તમે આયા તે. ગામમાં સો તે બે ધડી વાતચેંત પુસ્વા થહે, બઈ, જરા મારે ઉતાવળ સેં. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. બઈ શા, જરા મંદરમાં જાઓ ને બાવાજને કહો ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરલ્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હારે, હું જઈ સું, પણ જરા ધરની કહોળશમની તો વાત કહો.

દેવકણ્ણુ—હો કહોળશમ સેં. બઈ શા, વીધોટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા ભવૈયા આયા સેં, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરું કરિઅ ?

માટયમ—બા, કણુખી તો રાજ સેં. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહાં ઉપર ઈઆનો રાજપો નતો એટલં ગામમાં ઠોરાં માણુહાંનો હુબાટો વળી જ્યો તો.

દેવકણ્ણુ—ખરું કહો સો, એ તો ખરે લેખે સેં, ખીજનું તો થતું અહે ઈમ થહે, પણ આંયાંનું તો કરવું પડહે.

માટયમ—બા, ભાટ ભરાંમણુ ગદ્દ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુખી આંહે કરોડ ; મોર સેં, મોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશંદી સેં, કુણુ નહે ? હો તમારે વાહે.

દેવકણ્ણુ—હાચી કહો સો, આરોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

* માટયમ—હોવે, બાપા, મારો ઈને મારો, ને જવાડો ઈને જવાડો તમારા મોટાભાઈ અમેને પહેલાં ભાટવાળાં આશ્યાં તાં તે અજીએ અમારા સૈયા આશી બોલે સેં.

દેવકણ્ણુ—શ્યો પટયોલ, રામ રામ, પાસા બેગા થજો.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw^akaṇ Patyōl anē Mātyam Bārōt.
Dēw-kṛishṇa Patēl and Mātyam Bard.

Scene—

Palāchar^anī bhāgōl.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghātō pādinē) È Dēw^akaṇ-dā, āwō
Mātyam.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dās come
 tō, kharā.
indeed, in-truth.

Dēw^akaṇ.—(Pāsū jōinē) Ohōhō, bārōt, tamē āhī ohyā-thī ?
Dēw-kaṇ.—(Back having-looked) Ho ! Bard, you here where-from ?

Mātyam.—Āhī āyē be dādā thyā. Jāṇō-j-sō
Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are
 tō ka sāmō pharī jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise
 bhāt bh^arāmaṇ^anē dēhāwar tē hid
(to)-the-Bard to-the-Brāhmaṇ (into)-a-foreign-country that why
 jawū padē ? Tamā har^akhā bāpā pāhē āinē
to-go falls ? You like gentleman near having-come
 śakan nākh^atā, ka nhāl thāi
a-request (we-)used-to-throw, that satisfied having-become
 jatā. Hamā tō majurī kari
(we-)used-to-go. Now on-the-other-hand labour having-done
 karinē tūm^ali-a tuṭī jāy-sē. Īnī
having-done the-head-even being-broken going-is. Of-this
 hatyānāh jāy. Mēmai-mā Mātā Kā^al^akānū
destruction may-go. Bombay-in (of)-mother of-Kālikā

khappar sālē-sē. • Īñī hārī thajō ka
the-sacrificial-dish going-is. Of-it good he that
 mār^g-mā p^hōr^{nā} jēwū dakh nathi.
the-way-in of-last-year the-like pain is-not.

Dēw^{kaṇ}.— Lyō, thik thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in

sō tē he ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two ghaḍis conversation the-asking will-ōc.

Bhai, jarā mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in

chēt-lā gham^{hān} padyā-sē. Bhai Śā,
how-many crowds fallen-are. Brother Sir,

jarā mandar-mā jō, nō bāwā-jinē k^hō
for-a-little the-temple-in go, and to-the-holy-person say

ka, 'thākōr-jinō thāḷ kar^{wā} anē kālē
that, 'of-the-idol the-dish to-make and yesterday

āi sē ē badhī mur^{tyōnē} jamād^{wā}
having-come are those all to-holy-men to-cause-to-eat

kālī rōḷinō vēt thāy ĩm nathi.
black of-bread the-opportunity may-be so not.'

Gām-mā phari-pharīnē har^{dhā} par^{mānē}
The-village-in having-gone-round (their-)faith according-to

lōk ālē, ē lē-jō.
people give, that having-taken-go.

Mātyam.—Īrārū, hū jāñ-sū, paṇ jarā ghar^{nī}
Mātyam.—Good, I going-am, but for-a-little of-the-house

k^hōḷ-śam^{nī} tō wāt k^hō.
of-the-peace-welfare on-the-other-hand the-story tell.

Dēw^{kaṇ}.— Hau k^hōḷ-śam sē. Bhai Śā, vighōṭinū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

dham^{hānū} sālē-sē. Ī-mā wāḷi
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also

pēlā bhawaiyā āyā-sē. Gām-mā t^hēliā
those players come-are. The-village-in beggars

tō ēṭ^{lā}, phachīr tō ēṭ^{lā},
on-the-one-hand so-many, mendicants on-the-other-hand so-many,

chēt^{lānū} purū karia ?
of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^{bī} tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players

vēt tō p^hēlō kar^{wō} paḍ^{hē}, chyam-ka
opportunity indeed first to-make will-fall, because-that

be warahā upar ĩñnō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Eṭ'la gām-mā dhōrā māñ'hānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō waḷi jyō tō.
a-heavy-blow having-turned went indeed.

Dēw'kaṇ.—Kharū k'hō-sō. E tō kharē lēkhē
Dēw-kaṇ.— True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē; paṇ āyānū tō kar'wū
it-will-be; but (that-)of-these on-the-other-hand to-make
 paḍ'hē.
it-will-fall.

Mātyam.— Bhā, bhāt bh'rāmaṇ gaū par'tipāḷ sō, k'hē-sē
Mātya n.— Father. Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahi ka, 'kaṇ'bi āhē karōḍ' ?
or not that, 'the-cultivator at-the-back ten-millions' ?
 Mōr sē, chōr sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m'hētō sē, maśandī sē. Kuṇ nhē ?
there-is, accountant there-is, clerk there-is. Who is-not ?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw'kaṇ.— Hāchī k'hō-sō, bārōṭ; paṇ āgaḷyā dādā
Dēw-kaṇ.— A-true(-story) saying-you-are, Bard; but former days
 jyā, p'hēlā tō gām'nā dhañi-rañi
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.— Hōwē, bāpā, mārō ĩñē mārō, nē
Mātyam.— Yes, Sir, you-may-kill him you-may-kill, and
 jiwādō ĩñē jiwādō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-blāñi amōñē p'hēlā bhāṭā-wāḷā ālyā-tā,
by-grandfather to-us formerly the-bards'(-fields) given-were,
 tē aji-ē amārā saiya āñi hōlē-sē.
(for-)that still-even our sons blessing saying-are.

Dēw'kaṇ.— Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kaṇ.— Take (i.e., well), Paṭēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-krishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-krishṇa-dās I see, isn't it ?

Dēw-krishṇa-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māt.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhman̄s travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālīkā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

Māt.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māt.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māt.—Friend, you're the protector of bards and Brāhman̄s and cows. Doesn't the saying run, 'Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māt.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Patēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwāri.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars :—

Kachchhī	spoken by	311,000 people.
Kāyasthī	„	500 „
Gujarātī	„	205,500 „
Āyari or Āhiri	„	30,500 „
Hindōstānī	„	3,000 „
TOTAL		550,500

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindi,¹ and Āyari or Āhiri under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhman and Vāṇiās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I.

² Vol. IX, Pt. III., pp. 63 and ff.

KĀṬHIYĀWĀḌĪ.

The Gujarāṭi spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍi or Kāṭhiāwāḍi. Most of the Musalmāns speak Hindōstāni, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarāṭi which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍi into four sub-dialects,—Jhālāwāḍi spoken in the north-east, Sōraṭhī in the south-west, Hālāḍi in the north-west and centre, and Gōhilwāḍi or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍi, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍi as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍi :—

Where spoken.	Number of speakers.
Bombay Town and Island	25,000
Kathiawar—	
Jhālāwāḍi	437,000
Sōraṭhī	733,000
Hālāḍi	770,000
Gōhilwāḍi	631,000
	2,571,000
TOTAL	2,596,000

Kāṭhiyāwāḍi has most of the peculiarities of northern Gujarāṭi, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachāri* for *richāri*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhāi* for *bhāi*, a brother; *khāinē*, for *khāinē*, having eaten. So we have the change of *ī* to *ē* in *kēmat*, price. *ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ó*, is rather common. We have even *ghóḍó*, a horse. The past participle of *javū*, to go, is always written *jyó*, although the *ó* in other past participles is written as in the standard; thus, *ható* (not *ható*), was; *paḍyó* (not *paḍyó*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍó* for *chāḍó*, the

moon; *sār°wũ*, for *chār°wũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ°wũ*, for *chaḍ°wũ*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk°rō*, for *chhōk°rō*, a son; *pasē*, also spelt *pachhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weepst, here written with *chh*); *se*, often written *chhe*, he is; *sētē*, for *chhētē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich°rō*, for *dīk°rō*, a son; *chēt°lā*, for *kēt°lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *vih*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jas*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ś* which bears the same relation to *s*, that *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ś* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyũ*, for *sābhalyũ*, he came to his senses; *s'hāb°dū*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar°mō*, for *sapar°mō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waũ*, a wife; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āt°lē*, thereupon; *pachhē* or *pachhē̃*, after; *kōyē̃*, by anyone; *nē* or *nē̃*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur'ti, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā̃*). Thus, *janānē*, to a man (*jan*); *bāp°nē* or *bāpānē*, to a father; *gānā*, songs; *bhūḍ°ḍā̃*, swine; *ghōḍā* or *ghōḍā̃*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōḥya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā̃*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men; *dich°riyũ*, daughters; *gāyũ*, cows; *s'hāthiyũnē*, to his servants; *rāḍũni*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āt°lē̃*, thereon; *kōyē̃*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāi*. The case of the agent has a dental *n*, as in *īnē* by (as well as, to) him. *Im°nē* or *tem°nē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy°ḍō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhānē*, (consciousness came) to him; *ā-bhīyānũ* *ōjh°rũ*, his belly. *Kuḥ* or *kōḥ* is 'who?', *kuḥō* is 'whose?', *sō* (fem. *śī*, neut. *śũ*) or *hīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sõ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõlũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ. mārās.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *mārās*, thou strikest. The imperfect is *mār^atõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *s* seems to be preserved and not to be changed to *h*. Thus, *mārĩs*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *ñõ*. Thus, *bharāñõ*, he was filled; *jhalñõ*, he was seized; *lũtñõ*, he was plundered; *marñõ*, he was killed.

The verb *jawũ*, to go, has its present participle *jatõ*, not *jutõ*, and its past tense *jiyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *õ*. So also its infinitive is *jāwũ*, not *jawũ*. Similarly, *thawũ*, to be, has its infinitive *thāwũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણાને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને કીધું કે, બાપા, આપણ મઝીઆરામાંથી મને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. યોગ દી ચેડે નાને તો પોતાના ભાગતું બધું વેચીસાટી ઈના જે પૈસા આવ્યા ઈ હૈને પરદેહમાં જાયો, ને ઇયાંકણે પોતાતું બધું ગોઠે ઇમ ઉડાડવા માંડ્યું. આટલે યોગ દીમાં તો બધું ખુટીરિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્કાંહા પડ્યા. પછે ઈ એક તે દેહના સ્કારા વખાવાળા આશામીને ઇયાં જઈને સ્કાથી રિયો. ઇયાં કણે આભઈ તો ઓલ્યા ધણીનાં જુડ્યાં વગડામાં સારવા જ્યા. પણ જુડ્યાં તો સાર્ય બાપ, ઈ માણુહથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈ તો આપ્યું; આટલે આભીયાતું ઓઝઈ નો ભરાણું તારે બઈને સ્કાંભયું, કે મારા બાપને ધરે તો ચેટલા દાડિયા રણે છે. વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આંઈ મારે તો લાંઘણું કરવી પડેછે. તો લાવને, હું સ્કાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરજુનો સોર સું; હું તો કપાતર જાગ્યો. પણ હશે સોરે કસોરે થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્કાબદો થિયો અને પોતાના બાપ પાંહે જાયો. ઈને બાપે તો ઈને રોટથી બાલ્યો કે અંતરમાં ઘ્યાનો ઉમળકો આવ્યો તેથી હડી કાઠી દીચરાની કોટે બાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરજુનો એવો યુનેગાર થિયો સું કે તમારા જેવાનો દીચરો કેવરાવા જોગ રિયો નથી. ઈને બાપે સ્કાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્કારો સ્કવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીંટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્કપરમે દી ગણીને જમણુવાર કરો તથા ઘોળબંગળ ગવરાવો. સ્કાથી કે આજ મેં મુવો ધારેલો દીચરો સ્કજીવન દેખ્યા, અને ખોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જાયો તો; ઇયાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે પોતાને ધરે નાસ યાતો ને ગાણું ગવાતાં સ્કાંલ્યાં. પછે ઈને સાકરને સ્કાકરી પૂશ્યું કે, આજ ધરે શી ધામધામ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠય કરી સે. આથી ઈ એવો રીશે બલ્યો કે ઘેર જાયો-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારે એકે વેણુ વાઢ્યું નઈ; તોય મને તો મારા ભઈબંધને ગોઠય દેવા સ્કારે એકે રાભર નો અપાણું; અને જ્યારે રાંડુની રમતમાં તમારી માયાને ઉડાડનાર દીચરો ઘેર આવ્યો તારે તમે મોટી મેમ્બાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહો-જ સું, ને મારી બધી યુડી પણ તારી-જ સે. હાઈ એ કે આ ઠાણે તો આપણે આણું કરવો જોયે; સ્કાથી કે, આ તારા મુવો ધારેલા ભઈને જીવતો દીઠો, અને ખોવાણેલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀḌĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek jaṇānē he sōk'rā hatā. Ti-mā-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp'nē kidhū kē, 'bāpā, āp'dā majhārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō.' Āṭlē inē bāpē badhī ghar-wakh'rī vēchī
share give.' Thereupon by-his by-father all living having-divided
 didhī. Thōḍā dī chēḍē nānē tō pōlānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg'nū badhū vēchī-sāṭī inā jē paisā āvyā ī
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jiyō, nē iyā-kaṇē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
 gōṭhē im uḍāḍ'wā māḍyū. Āṭlē thōḍā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūṭī-riyū ē'lā-nā ī dēh-mā-j bhārē kāḷ
all had-been-expended then that country-in-overly a-mighty famine
 paḍyō. Tārē inē khāwānā s'hāhā paḍyā. Pachhē ī ēk tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh'nā s'hārā wabhāwāḷā āsāminē iyā jāinē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyō. Iyā-kaṇē ā-bhai tō ōyā dhaninā bhūḍ'dā
remained. There-near he indeed of-his of-master swine
 wag'dā-mā sār'wā jiyā. Paṇ bhūḍ'dā tō sārya khāy, ī
field-in to-graze went. But swine indeed husks eat, that
 māṇah-thī khawāy naī, nekē tō ī khainē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nabhat. Wajī inē kōyē kaī nō āpyū; āṭlē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhīyānū ōjh'rū nō bharānū. Tārē bhainē s'hābharyū kē, 'mārā
his belly not was-filled. Then to-him senses-came that, 'my
 bāp-nē gharē tō chēṭ'lā dāḍiyā raḷē-chhe, wajī
in-of-father at-house indeed how-many hired-servants earning-are, again

in¹nē khāwā-pīwā paṇ māb¹lakh maḷē-ohhe, nē āī
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 māvē tō lāgh¹nyū kar¹vī paḍē-ohhe. Tō lāw¹nē, hū s'hāb¹dō
to-me indeed fasting to-be-done falling-is. So come, I arisen
 thāinē mārā bāp pāhē¹ jaū anē tem¹nē jāinē kaū
having-become my father near may-go and to-him having-gone I-may-say
 kē, "bāpā, hū tamārō nē Par¹bhunō sōr sū; hū tō kapātar
that, "father, I your and of-God thief am; I indeed unworthy
 jāgyō. Paṇ haṣē, sōru kasōru thāy, paṇ māw¹tar kamāw¹tar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jāṇī manē tamārē iyā¹ dāḍiyō rākhō." Im
may-be not,¹ thus considering to-me on-your near servant keep." Thus
 wachāri tē s'hāb¹dō thiyō anē pōtānā bāp pāhē¹ jiyō. Inē
having-thought he arisen became and his-own father near went. By-his
 bāpē tō inē sētē-thī bhājyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umal¹kō āvyō. Tē-thī haḍī-kāḍhi dīch¹rāni kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bājli padyō nē bachiyū bhar¹wā māḍyō. Sōk¹rō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began. The-son said, 'father,
 hū tō tamārō nē Par¹bhunō ēwō guṇēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinner become-am, that your
 jēwānō dīch¹rō kēw¹rāwā jōg riyō nathī.' Inē bāpē
of-like son to-be-called worthy remained not.' His by-father
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā¹-thī s'hārō s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garments'
 lāvinē inē pērāwō; nē hāth-mā¹ vēḍh-vīṭi, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet
 pagar¹khā pērāwō; vaḷī āj s'hapar¹mō dī gaṇinē jamaṇ¹wār
shoes put-on; and to-day festival day having-counted a-feast
 karō, tathā dhōḷ¹maṅgaḷ gaw¹rāwō. Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dhārēlō dīch¹rō 'hajiwan dēkhyō; anē khōwānēlō, jadyō-se.'
considered son alive was-seen; and was-lost, found-is.'
 Paohhē badhā lilā-ler kar¹wā māḍyā.
Afterwards all merriment to-do began.

Atānē inō mōṭō sōk¹rō tō chhētar-mā¹ kāmē jiyō-tō; iyā¹-thī
Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō vaḷī ghar pāhē¹ tē āvyō tārē pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thāto nē gāṇā gawātā s'hābhalyā. Pachhē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hāk'ri pūsyū kē, 'āj gharē śi dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'
 Tārē sāk'rē jabap dīdhō kē, 'tamārō bhaj āj hīm'khim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāohlā āvyā, tē-thi rājī thainē tamārē bāpē āj gōthya
back came, therefore pleased being by-your by-father to-day a-feast
 kari se.' Ā-thi i ēwō risē baljō kē gher jiyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thi inē bāpē āvinē phōh'lavā mādyō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 i bōlyō kē, 'bāpā, āṭ'lā warah lagan mē tamāri sāk'ri
he said that, 'father, so-many years for by-me your service
 kari, nē tamārū ekē ven wādhyū naī; tōy manē
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ekē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apāṇū; anē jyārē rādūnī ramat-mā tamāri māyānē
kid not was-given; and when of-larlots company-in your to-property
 udāq'nār dīch'rō gher āvyō tārē tamē mōṭi mēmāni kari.'
squanderer so to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bētā, tū tō rōj māri pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 māri badhī muḍi paṇ tāri-j se. Hārū ē kē ā tānē
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē āṇand kar'wō jōyē; śyū-thi kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhainē jiw'tō dīthō; anē khōwānēlō, āj jadyō se.'
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀḌĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મોરચ ધાડાં બજી પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાનો માલ થાલ રાખતા; કારણ કે સારણુનું ગામ માગણુનું જાણી કોય લૂટતું નઈ. પણ બોડી મોગલે તો રાણીહર માર્યું; નેં બામણુની સોડી બાન જાલી. રળીયો ઈને સોડાવા જ્યો; પણ જલાણો. પછે રોવા મડ્યો. તારે મોગલે પુસ્તું કે, તું ચમ રોવજ? તારે ઈણે કીધું કે, મારી માયા ડાટી છે, ઈનું કોઈને ઝેંધાણુ વતાવ્યું નથી. હવે તમે જાલી જવો છો, તો ઈ માયા ઇમની ઇમ પડી રશે. મોગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પશી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ જ્યો, નેં કીધું કે, એહ્યા ગદરાની વાંહે રોકાલ્ય છે. તેથી બધે ઘોડાં હાંડ્યાં. તે ગારામાં ખુતી જ્યાં. રળીયો વાંહે હતો, તે રહી જ્યો. પસેં મુળીએ આવીને તાંના લગધીર પરમારને રાવ આધી કે તમારો સારણુ લૂટાણો ને બામણુની સોડી બાન જલાણી. ઈ વાતની તમને ખોટ્ય સે. તમે બેડાં સારણુ બામણુ લૂટારો તો પસેં તમારા જહ કેવા ગવારો? તારે લગધીરે કીધું કે, તું વઢવાંણુ જ, નેં ઇમ્યાંના રાગને પણ કહે, હું બહે ઘોડાં લઈને સડું છું. પછે રળીયો વઢવાણુ જ્યો, નેં લગધીર વારે સડ્યો. મારગમાં બેટબેટીયાં થીયા ને રોળું જમ્યું. તેમાં બોડી મોગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ઘોડ્યો, ને જાલીને હેટે પછાડ્યો; પણ જીમળકો મારીને મોગલ લગધીર જીપર સડી બેઠો. લગધીર પાંહે કઈ હથિયાર નોતું; તેથી મોગલની પડ્યાં પડ્યાં ગળચી દાખી; એટલામાં એહી બામણુની સોડીએ મોગલની બેટમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણ જમ્યો. હુલાંટીને લગધીરને મારી પાડ્યો. એમ બેય જણા જાંહી થઈને મરાણા. તીના પાળીયા હજ છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RALIYĀ-GADH^{AV}INĪ WĀT.
OF-RALIYĀ-GADHĀVI THE-STORY.

Mōrya	dhāḍā	baū	paḍ ^{tā} .	Tārō	gām ^{dānā}	māṇah
Formerly	raids	many	used-to-fall.	Then	of-villages	people
Raliyā-Gadh ^{av} inē	gāmya	Rāṇihar-mā	pōtānō	māl-thāl	rākhtā,	
in-Raliyā-Gadhavi's	in-village	Rāṇihar-in	their-own	property	used-to-place,	
kāraṇ-kē	Sāraṇ ^{nū}	gām	māgaṇ ^{nū}	jāṇī	kōy	
because-that	of-Chārāṇs	a-village	of-beggars	having-considered	anyone	
lū ^{tū}	naī.	Paṇ	Bōḍī-Mōgalē	tō	Rāṇihar	
used-to-plunder	not.	But	by-Bōḍī-Mughul	on-the-other-hand	Rāṇihar	
māryū,	nē	Bāmaṇ ^{nī}	sōḍī	bān	jhālī.	Raliyō inē
was-conquered,	and	a-Brahman's	daughter	hostage	was-seized.	Raliyā her
sōḍāwā	jiyō,	paṇ	jhālāṇō.	Paohhē	rōwā	mandyō.
to-release	went,	but	was-(himself-)seized.	Then	to-weep	he-began.
Tārē						Then
Mōgalē	puṣyū	kē,	'tū	cham	rōwachh ?'	Tārē
by-the-Mughul	it-was-asked	that,	'thou	why	weepest ?'	Then
inē						by-him
kīdhū	kē,	'mārī	māyā	ḍāḷī-chhe,	inū	kōinē
it-was-done (i.e., said)	that,	'my	wealth	buried-is,	of-it	to-anyone
ñē						hint
watāvyū	nathī.	Haṅvē	tamē	jhālī	jāwō-chhō,	tō
explained	is-not.	Now	you	having-seized(-me)	going-are,	then
that						that
māyā	im ^{nī} -im	paḍī	rēśē.'	Mōgalē,	māyā	nik ^{lē} ,
wealth	where-it-is	fallen	will-remain.'	By-the-Mughul,	wealth (if-)it-comes-out,	
tō	aḍ ^{dhi}	lāinē	inē	sōḍī-muk ^{wānō}	kōl	āpyō.
then	half	having-taken	him	of-releasing	promise	was-made.
Afterwards						
Raliyō	im ^{nē}	tēḍīnē	ēk	talāw ^{nī}	āḍya-mā	lai-jiyō,
Raliyā	them	having-invited	a	of-pond	the-side-on	took-away,
and						
kīdhū	kē,	'ōlyā	gad ^{rānī}	wāhē	rōkātya	olhe.'
it-was-said	that,	'that	of-muddy-place	behind	the-wealth	is.'
Then						Then
badhē	ghōḍā	hākyā.	Tē	gārā-mā	khunti-jiyā.	Raliyō
by-all	horses	were-urged-on.	They	the-mud-in	stuck.	Raliyā
behind						behind

hatō, tē s'hatī-jiyō. Pasē Muḷiē āvinē tānā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār
 rāw khādhi kē, 'tamārō Sāraṇ lūtānō, nē Bāmaṇ'nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōḍi bān jhalāṇi. I wāt'nī tam'nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē bothā Sāraṇ Bāmaṇ lūtāsē, tō pasē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kēwā gawāsē? ' Tārē Lag'dhīrē kidhū kē,
your fames how will-be-sung? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wāṇ jā, nē iāuā rājānē paṇ kahē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā laīnē saḍū-śhū.' Pachhē Raḷiyō Wadh'wāṇ
two-hundred horses having-taken mounting-am.' Afterwards Raḷiyā Wadhwaṇ
 jiyō nē Lag'dhīr wārō sadyō. Mārag-mā bhēt-bhēṭiyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍī-Mōgal sōḍinē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 belād-nākhīnē nūthō. Īnī wāhē Lag'dhīr dhōdyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhālīnē hēthē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍi bothō. Lag'dhīr pāhē kaī hathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū; tē-thī Mōgal'nī paḍyā-paḍyā gaḷ'chī dābī.
was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Eṭ'lā-mā ōli Bāmaṇ'nī sōḍiē Mōgal'nī bhēt-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tē Lag'dhīr'nē watāvi. Tē Lag'dhīrē laīnē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēt-mā māri. Mōgalē paṇ jamaiyō
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭīnē Lag'dhīr'nē māri paḍyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 jānā jhāhī thainē marānā. Tinā pāliyā haji chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmans be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāi or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsāi has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāi dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *k*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'son' *ḍik'rō*, not *ḍik'rō*, for 'was' they say *huḥō*, not *hulō*, and for 'taken' they say *liḥō*, not *lidhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Musalmān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.' Their origin is obscure. They call themselves Pathāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Pīram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dādō*, a day; *sathē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḥō*, for *kāḥō*, draw water; *taoār*, for *tēwārē*, then; *ka'lā*, for *kē'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *i*, as in northern Gujarat. Thus, *khaīnē*, for *khāīnē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *i* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīs*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huṭō*, was; *pōlānō*, own; *sampat*, wealth; *tē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khāṭō*, eating; *sūw'chēt*, conscious; *gammat*, rejoicing; *jūw'ṭō*, living; *uṭtar*, an answer; *tū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *sathē*, with; *ḍ* becomes *ḍ* in *ḍik'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khuḍā*, God; *ḍās*, a servant; *aṇḍar*, within; *dh* becomes *ḍh* in *khīḍhū*, for *kidhū*, done; and *liḍhō*, taken. In *ḍāṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōtō*, great; *pēt*, belly; *ka'lā*, for *kē'lā*, how many? *at'lō*, so much; *rōṭī*, bread; *kōṭō*, on the neck; *vīṭī*, a ring; *ṭh* has become *th* in *ēk'thū*, in one place; and *ḷṭhō*, *beṭhō* or *betō*, seated; *ṇḍ* has become *nd*, in *bhundō*,

¹ Kathiawar Gazetteer, p. 153.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *ḍōrinē*, for *ḍōḍimē*, having run; *sagh^hrū*, for *sagh^hlū*, entire; *vēg^hrō*, for *vēg^hlō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgaḷ*, before; *pachhar*, for *paḥhaḷ*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^hchī*, expenditure; *maḍī*, having died; *chāk^hḍī*, service. Sometimes it becomes *n*, as in *lug^hnā*, for *lug^hrā*, clothes. So *n*, when standing alone, almost always becomes *m*, as in *mānas*, for *mānas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^ti dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lūkhī*, for *nākhī*, having thrown; *la^hhī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sā*, what?

In the word *khīḍhū*, for *kīdhū*, not only has the *dh* been cerebralized, but, the initial *k* has also been aspirated. So also in *khaḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dādō*, i.e. *dahādō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahī*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwū*, for *kēw^hrāwū*, for *kahēw^hrāw^hwū*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beḷō* or *beḥō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bānṇū*, for *bār^hnū*, a door; *gōwāṇṇī*, for *gōwā^hnī*, a herd-maiden. So, we have *dōllā^h-thī*, with ropes, for *dōr^hḍā^h-thī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *kharāvēs*, i.e. *khar^hḍāvīs*, I will give to eat: so *ḍēt^hwā*, for *dēt^htā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *thī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvī dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēi*, as in *baḍhēi khaḍ^hchī*, all expenditure. Compare *gēi*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hūē* and *ṭē* or *tūē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me; *ṭūnē*, to thee; *hū^h-thī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *ṭē* is declined regularly in the singular. *ī* is shortened in the oblique cases of the singular; thus, *īē*, by him; *inō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *kōn*, who? : genitive, *kinō*, and so on; *sā*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āvīyōchh*, he has come; *khīḍhũchh*, it has been done.

The past of the auxiliary is *huḷō*, fem. *huḷē*, plur. masc. *huḷā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār^aṭō*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyō*, for *māryō*, struck. So we have *pariyō*, fell; *lākhīyũ*, thrown; *mōkalyō*, sent; *āpiyũ*, given; *waḷagiyō*, he embraced; *lāgiyō*, he began; *pōchīyō*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyōchh*, he has been struck; similarly, *khīḍhũchh*, it is done; *ḥīyōchh*, he has become; *āvīyōchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *huḷō*. Thus, *mār^aṭō-huḷō*, he was striking; *iē māriyō-huḷō*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

I shall strike.

	Sing.	Plur.
1	<i>mār^aṭs.</i>	<i>mār^aṭu.</i>
2	<i>mār^aṭv̄.</i>	<i>mār^aṭō.</i>
3	<i>mār^aṭē.</i>	<i>mār^aṭē.</i>

Contracted forms are *hōs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ḥāwũ*, to be; *ḥāḷō*, being; *jāḷō*, going.

Irregular past participles are *khīḍhō*, done, from *kar^awũ*; often used in the neuter to mean 'said' by so and so. *Rah^awũ* has its past participle *riyō*, remained, and *jāwũ*, to go, makes *giyō*. The feminine of *giyō* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhō*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *lūi*, having taken.

As specimens of Khār^{wā} Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ આપને ખીદું કે આપુ સંપટનો પોંચટો ભાગ હુને આપ. ને ઇએ પુંજ વેહ્ચી આપી. થોરા દરા પછી ટે નનો ડીકરો સધરૂં એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગબોગે પોટાની સંપટ ઉરાવી લાખી. ને ઇએ બઢેઈ અડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો ડુકાલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયો ને ઇએ પોટાના ખેટરમાં બંદોને ચારવા સારૂ ઇને મોડલિયો ને જો છોટરાં ભુદો ખાટા હુટા ટેમાંડી પોટાનું પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ડિયો તવાર ઇએ ખીદું કે મરા આપના કતલા મજુરોને મસ રોતી મલેછ પન હુ તો ભુખે મડી જઈછ. હુ ઉથી મરા આપની પાસે જસ ને ઇને કેસ કે આપુ હુએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કેરાવા હુ જોગ લડી. હુને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોટાના આપની પાસ ગિયો ને ટે હજી ઇનો વેગરો તવાર ઇના આપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને જુચ્ચી લીઠી. ટે ડીકરાએ ઇને ખીદું કે આપુ હુએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કેરાવા હુ જોગ લડી. પન આપુએ પોટાના ડાસને ખીદું કે રૂડાં લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને અઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જવટો ડિયોછ ને ખોવાયો હુટો ને મલિયોછ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો ખેટરમાં હુટો ને ટે આવટાં ઘરની પાસ પોંચિયો તવાર ઇએ રાગ તઠા લાય સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીદું કે તરો ભઈ આવિયોછ તે તરા આપુએ એક મોતી મીજ્યાની ખીદીછ કમકે ઇને સહીસલામત પાછો મલિયોછ. પન ટે ગુસ્સે ડિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના આપે બર આવીને સમજવિયો. પન ઇએ ઉદ્દર આપટાં આપને ખીદું કે જો અતલાં વરસ હુ તરી ચાકડી કરૂંછ ને તરો હુકમ હુએ કડી ઉઠાપિયો લડી. ટોપન મરા ડોસડરની સઠે ખુશી ઇવાને હુએ હુને ખોકરીયું પન કડી ની આપિયું હુદું. પન આ તરો ડીકરો જિએ કસબનોની સઠે તરી સંપટ ખોઈ લાખી ઇના આવટાંજ હુએ ઇના સારૂ મોતી મીજ્યાની ખીદી. ને ઇએ ખીદું કે ડીકરા ટું મરી સઠે રોજ રોજ ને મરૂં સધરૂં તરૂં છે. આપને ટો ખુશી ઠાનું તઠા હુકમ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જવટો ડિયોછ ને ખોવાયો હુટો ટે મલિયોછ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek mānas'nē he dik'rā huṭā; nē t̄cō-mā-nā nanāē bāp'nē
A to-man two sons were; and them-in-of by-the-younger to-the-father
 khidhū kē, 'bāpu, sampat'nō pōch'tō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puñji vēhēchī āpī. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, tē nanō dik'rō sagh'rū ēk'thū karinē vēg'rā dēs-mā
after, that younger son everything together having-made a-far country-in
 giyō. Tē tāh raṅg-bhōgē pōtānī sampat
went. By-him there in-delight-enjoyment his property
 urāvī-lākhī. Nē iē badhēi khad'chī-lākhiyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā mōtō dukāl pariyō, nē inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty
 par'wā lāgī. Nō tē jāinē tē dēs'nā watanīō-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk'nā tāh riyō, nē iē pōtānā khōtar-mā bhundōnē chār'wā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkaliyō. Nē jē ohhōt'rā bhundō khātā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 tē-mā-thī pōtānū pēt bhar'wānē inī ichhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū nāi. Nō tē sāv'chēt thiyō; tawār iē
to-him was-given not. And he conscious became; then by-him
 khidhū kē, 'marā bāp'nā kat'lā majurōnē mas rōtī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē maḍī-jūchh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp'nī pāsē jāś, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 ḍik'rō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ēk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." ' Nē tē uthīnē pōṭānā bāp'ni pās giyō; nē tē
count." ' And he having-arisen his-own of-father near went; and he
 haji ghanō vēg'rō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvi, nē tē ḍōrinē inē kōtē walāgiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchhī lidhī. Tē ḍik'rāē inē khīdhū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū tathā tarū pāp khīdhūchh, nē havē tarō ḍik'rō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōṭānā ḍās'nē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīdhū kē, 'rudā lug'nā li-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khainē gammat kariyē, kam-kē ā marō ḍik'rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāchhō jiw'tō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ehōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō ḍik'rō khēṭar-mā huṭō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'ni pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē ṭērīnē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīdhū kē, 'tarō bhāi
what is?' And by-him to-him it-was-said that, 'thy brother
 aviyōchh, tē tarā bāpuē ēk mōti mījbāni khīdhūchh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahi-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē anḍar āw'wā ini khuṣi ni huṭi.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uṭṭar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tari chāk'ḍi karūchh, nē tarō hukam hūē kaḍi
years I thy service am-doing, and thy order by-me ever
 uṭhāpiyō laṭhī, tōpan marā ḍōs-ḍar'nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhāwānē ṭūē hūnē bōkariyū pan kaḍi nī āpiyū huṭū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī saṭhē tari sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhi, inā āw'tā-j ṭūē inā sāru mōṭi mijbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rū, ṭū mari saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhāwū, taṭhā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhai muwō huṭō, ṭē pāohhō jīw'tō ṭhiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, ṭē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટા ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ગણો ને ચકી લાવી ગળનો ગણો. ધની ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા બાંદીને સૂઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીટું ચકારાણા બાણું ખોલો. તારે ચકો ખેંચ મરી આંખો દુખેછ. ડો ચકીએ ધરો લાખી ડીઠો ને બાણું ખોલિયું. ટો બેયણે, ટો ખીચરી ની મલે. એ વાત ચકાને ખીઠી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેંચ કે રાળનો કુટરો ખઈ ગયો. ચકલી રાળ પાસે ગીને રાળને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાળએ કુટરાને પુછિયું કે ખીચરી ટું ખઠીછ? ટો કુટરો ખેંચ કે ના, મેં લઈ ખઠી. ટો રાળએ ચકલાને પુછિયું. ટો ચકલો ખેંચ કે ના. મેં ખી લઈ ખઠી. ટો રાળએ સિપઈને હુકમ ડીઠો કે ચકલાને કુવામાં લાખી ડિયો. ટો સિપઈએ લાખી ડીઠો. અવામાં એક ગોવાણ્ણી આવી. ધને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં નિકારો, ટો હું ટમને ખીર ને રોતી ખરાવેસ. ટો પેલી ગોવાણ્ણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ટો ગોવાણ્ણીને લઈને ચકલી ધર ગી. પેલા ચકલાએ એક લોઠી ગરમ કરીને પેલી ગોવાણ્ણીને ખીટું કે આ સુનાના પાટલાપર બેટો. ટો પેલી બેઠી ; જવી બેઠી અવી બડીને લથી. ટો એ ખેંચ હમે ખીર ન ખઠી ને કુલે બડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĪHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk	huṭō	chak'lo,	nē	ēk	huṭi	chak'li.	Chakō
<i>One</i>	<i>was</i>	<i>cock-sparrow,</i>	<i>and</i>	<i>one</i>	<i>was</i>	<i>hen-sparrow.</i>	<i>The-cock-sparrow</i>
lāviyō	chōkhānō	dāṇō	nē	chakī	lāvi	dāl'nō	dāṇō.
<i>brought</i>	<i>of-rice</i>	<i>grain</i>	<i>and</i>	<i>the-hen-sparrow</i>	<i>brought</i>	<i>of-peas</i>	<i>grain.</i>
Ini	khīch'ri	pakāvi;	nē	chakī	pāṇi	bhar'wā	gēi.
<i>Of-these</i>	<i>pottage</i>	<i>was-cooked;</i>	<i>and</i>	<i>the-hen-sparrow</i>	<i>water</i>	<i>to-draw</i>	<i>went.</i>
Chakō	khīch'ri	khainē	ākhē	pāṭā	bāḍhinē		
<i>The-cock-sparrow</i>	<i>the-pottage</i>	<i>having-eaten</i>	<i>on-eyes</i>	<i>a-bandage</i>	<i>having-tied</i>		
suī-giyō.	Awā-nā	chakī	pāṇi	bharinē	āvi,		
<i>went-to-sleep.</i>	<i>The-meantime-in</i>	<i>the-hen-sparrow</i>	<i>water</i>	<i>having-drawn</i>	<i>came,</i>		
nē	khīḍhū,	'chakā-rānā,	bāṇṇū	khōlō.'	Tārē	chakō	
<i>and it-was-said,</i>		<i>'cock-sparrow-king,</i>	<i>the-door</i>	<i>open.'</i>	<i>Then</i>	<i>the-cock-sparrow</i>	
khēi,	'marī	ākhō	dukhēchh.'	ṭō	chakiē	gharō	
<i>says,</i>	<i>'of-me</i>	<i>the-eyes</i>	<i>are-paining.'</i>	<i>Then</i>	<i>by-the-hen-sparrow</i>	<i>the-pitcher</i>	
lākhi-ḍiḍhō,	nē	bāṇṇū	khōliyū.	ṭō	jōy'chh,	ṭō	khīch'ri
<i>was-put-down,</i>	<i>and</i>	<i>the-door</i>	<i>was-opened.</i>	<i>Then</i>	<i>she-sees,</i>	<i>verily</i>	<i>the-pottage</i>
nī	malō.	Ē	wāt	chakūnē	khīḍhī	kē,	'khīch'ri
<i>not is-found.</i>	<i>This</i>	<i>fact</i>	<i>to-the-cock-sparrow</i>	<i>was-said</i>	<i>that,</i>	<i>'the-pottage</i>	
kōn	khai-giyū ?'	Chak'lo	khēi	kē,	'rājānō	kuṭ'rō	khai-giyō.'
<i>who ate-up ?'</i>	<i>The-cock-sparrow</i>	<i>says</i>	<i>that,</i>	<i>'the-king's</i>	<i>dog</i>	<i>ate-up.'</i>	
Chak'li	rājā	pāsō	gī,	nē	rājānē	khīḍhū	kē,
<i>The-hen-sparrow</i>	<i>the-king</i>	<i>near</i>	<i>went,</i>	<i>and</i>	<i>to-the-king</i>	<i>it-was-said</i>	<i>that,</i>
'ṭamārō	kuṭ'rō	marī	khīch'ri	khai-giyō.'	ṭō	rājāō	kuṭ'rānē
<i>'your</i>	<i>dog</i>	<i>my</i>	<i>pottage</i>	<i>ate-up.'</i>	<i>Then</i>	<i>by-the-king</i>	<i>to-the-dog</i>
puchhiyū	kē,	'khīch'ri	ṭē	khadhīchh ?'	ṭō	kuṭ'rō	khēi
<i>it-was-asked</i>	<i>that,</i>	<i>'the-pottage</i>	<i>by-thee</i>	<i>has-been-eaten ?'</i>	<i>Then</i>	<i>the-dog</i>	<i>says</i>
kē,	'nā,	mē	lathī	khadhī.'	ṭō	rājāē	chak'lānē
<i>that,</i>	<i>'no,</i>	<i>by-me</i>	<i>is-not</i>	<i>eaten.'</i>	<i>Then</i>	<i>by-the-king</i>	<i>to-the-cock-sparrow</i>
puchhiyū,	ṭō	chak'lo	khēi	kē,	'nā,	mē	bi
<i>it-was-asked,</i>	<i>then</i>	<i>the-cock-sparrow</i>	<i>says</i>	<i>that,</i>	<i>'no,</i>	<i>by-me</i>	<i>also</i>
khadhī.'	ṭō	rājāē	sipainē	hukam	ḍiḍhō	kē,	
<i>eaten.'</i>	<i>Then</i>	<i>by-the-king</i>	<i>to-a-soldier</i>	<i>order</i>	<i>was-given</i>	<i>that,</i>	

'chak^lānē kuwā-mā lākhi-diyō.' Ṭō sipāē
'the-cock-sparrow the-well-in throw-away.' *Then* *by-the-soldier*
 lākhi-didhō. Awā-mā ēk gōwāṇṇī āvi. Inē
he-was-thrown-away. The-meantime-in a herd-maiden came. To-her
 chak^līē khidhū kē, 'marā chak^lānē kuwā-mā-ṭhī
by-the-hen-sparrow it-was-said that, 'my cock-sparrow the-well-in-from
 nikārō, ṭō hū ṭamⁿē khīr nē rōṭī kharāvēs.
(if-)you-take-out, then I to-you rice-milk and bread will-cause-to-eat.'
 Ṭō pēli gōwāṇṇī kuwā-mā uṭ^ri, nē chak^lānē
Then that herd-maiden the-well-in descended, and the-cock-sparrow
 khadiyō. Ṭō gōwāṇṇīnē lāinē chak^lī ghar
brought-out. Then the-herd-maiden having-brought the-hen-sparrow home
 gī. Pēlā chak^lāē ēk lōḍhī garam karinē pēli
went. That by-cock-sparrow a griddle hot having-been-made that
 gōwāṇṇīnē khidhū kē, 'ā sunānā pāṭ^lā-par beṭō.' Ṭō pēli beṭhī.
to-cow-herdess was-said that, 'this golden seat-on sit.' *So she sat.*
 Javi beṭhī avi baḍīnē uthī. Ṭō ē khōi
As-soon-as she-sat so-soon being-burnt she-got-up. Then she says
 'hamē khīr na khadhi, nē kulē baḍī.'
'by-us (i.e. by-me) rice-milk not was-eaten, and on-my-seat I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the picher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬṆŪLĪ.

Paṭṇūlī, also called Saurāshṭrī (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Paṭnūlī in the Madras Province who still return their language as of yore.'

Paṭṇūlī was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—		
Bombay City		2
Sholapur		587
Dharwar		654
Bijapur		56
Fendatories		301

		1,600
MADRAS—		
Kistna		1
Nellore		2
Madras		989
Chingleput		87
North Arcot		2,793
Salem		7,548
Coimbatore		19
South Arcot		311
Tanjore		18,069
Trichinopoly		4,523
Madura		35,197
Tinnevelly		3,811
South Canara		2

		73,352
MYSORE (Bangalore)		5

	TOTAL	74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭṇūlī have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭṇūlī have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dauspur (Mandesar) from central and southern Gujaraṭ, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'ṇūlī. The following are, therefore, the figures for Paṭ'ṇūlī as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
	<hr/>
TOTAL	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭ'ṇūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'ṇūlī (or Paṭ'wēgārī) have been received from all the above-districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ'ṇūlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'ṇūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ'vi, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakṣiṇī Hindōstānī. Kākars belong to the Kākarsālī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāthās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Alī of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṣina* for *uḥisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēḷō*, a son; plural, *bēḷā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *maḷē-chhe*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariśēndō*, he did; a doubled *tt* in the present participle as in *āvattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *isnā*. Thus, *jayisna*, having gone; *bharisna*, having filled; *wāḷisnō*, having divided; *uṣina* or *uṣina*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh's-ka di bētā hatā. Tis-ma nhānō bētō
A-certain person-to two sons were. Them-among younger son
 āpanō hā-ka kayō, 'bā, tāri jin^gi-ma majē āwattē
his-own father-to said, 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wāṭisnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bētō āpanō wātō lisna dūr mulūk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit^lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam^ddyō hāl-kariśēndō. Tyōr aśyō karyō hād tē mulūk-ma moṭṭū
all squandered. He thus had-done after that country-in a-great
 dukāl paḍisna ti-ka garibi āyī. Tyō tē mulūknō ek
famine having-fallen him-to poverty came. He that of-country one
 śakh'snō juḷ nauk^ri rḥayō. Tyō śakh's ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal^malisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyisna pēt bharalī-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-ti kāy-bi naī miḷlā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 piēh^hlyāngani wāt yād āyisna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rḥanū kitt^lā nauk^ran-ka pēt bharisna jāstī
 'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ miḷacha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bētō-kañ-ka layakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tārō juḷ naukar sar^kkyū mukh^llē," kaisna whā-ti tyō
your near a-servant like keep," (so)-saying there-from he

uṭisna āpanō bānō juḷ āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 dūr-ti dēkhisna, rhām āyisna, nhāti-jāyisna, kawatō
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīsna, mukko didō. Taba bētō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām'na tārō sām'na chūk karyō; majō tārō
I of-God before your before sin did; me your
 bētō-karī bulāwū nakō.' I-ka bā āpanō nauk'ran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
 'chōkū pōśāk layisna mārā bētā-ka pērāw; anḡḡi-ma mundi
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōḷō ghālō; khān-ka tayāri karō; hama
put, feet-in shoes put; eating-for preparation make; we
 khayisna kluśī-hōwungā. Kā-ka-ta yō marō bētō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyō; chukailidō-tō, milyō.' Yū sām'lisna sam'dyā
again is-alive; lost-was, is-found.' This having-heard all
 kluśī hōyā.
glad became.

Ē-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharna juḷ
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchannū sām'lyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
 naukar-ma ēk janā-ka bulāyisna, 'tī kasū chāliha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Tī-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pōhachētē sabab tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
 nukhyō.' Yū sām'lisna tyō mōtō bētō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma nāī gayō. Sabab tī-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
 ākar kaisna ti-ka bahut kailidō. Tī-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau ittalā warīs taka tāri nauk'ri karisna kaba tāri
said, 'I so-many years till your service having-made ever your
 wāt tōdyō-nāī. Lēkhin hau mārā dōsan-ka miḷḷisna
word broke-not. But I my friends having-gathered-together
 khānū khavāḍān-ka tū majē kaba ēk bak'rū-bi nāī-didō. Kas'bin
feast to-make thou to-me ever one goul-even not-gavest. Harlots

saṅgāt paḍisna tārū māl sam'dyō ning'ḷisna yō tārō
in-company having-fallen your property all having-devoured this your
 bētō ghar-ko āyō barābar-ka tū tinā-wāsti khāṇū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā bētā-ka kayō, 'tū sārū wakhat mārā saṅgāt rhacha. Mārū
Father son-to said, 'thou all the-time my with art. My
 juḷ chhē tē sam'dyō tārū chhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-was thy brother,
 phirisna wāchyō; chukaili-gayō, tē milyō. Aśyō hama khuṣī
again is-alive; that-lost-gone-was, he is-found. So we happy
 hōnū barābar chhē.
to-be proper is.'

TĀRĪMUKĪ OR GHISĀDĪ.

The Ghisāḍī are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—		
Amraoti	. . . . .	200
Akola	. . . . .	4
Buldana	. . . . .	200
		404
BOMBAY—		
Poona	. . . . .	1,000
Satara	. . . . .	165
Belgaum	. . . . .	100
		1,265
	TOTAL	1,669

The Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal* of the Asiatic Society of Bengal. Account of the *Taremook or Wandering Blacksmith*, on pp. 8 and ff. *Taremookee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER.—Vol. xviii, Poona, Pt. I. (1885), pp. 333 & ff.

Id.,—Vol. xix (1885), Satara, p. 83.

Id.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOKF, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uḷina*, for *uḷhinē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man; *uḷina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēṭō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nû*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhau.</i>	<i>chha.</i>
2. <i>chha.</i>	<i>chha.</i>
3. <i>chha.</i>	<i>chha.</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōcha.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū.</i>	<i>mārē, mārā.</i>
2. <i>māra.</i>	<i>mārō.</i>
3. <i>māra.</i>	<i>māra.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^awū, to strike.
mār^atō, striking.
māryō, struck.
māryōch, has struck.
māryō-tō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

kain whā-ti uṭina āp'lō bā-māngō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nhāsin-jāyina
father him distance-from having-seen pity having-come running-having-gone
 mitṭi-mārīna mukko-didō. Tawā bētō bāna kayō, 'bū, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dēvnū agaḷ bānū agaḷ chūk karyō. Mana tārō bētō karīna
of-God before of-father before sin did. To-me your son as
 bolāwō nakō.' Bā āp'lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārā bētāna ghālō, bōt-ma aṅ'ti ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōḍō ghālō, khāwīnā tayārī karō. Hama khāyina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, milyō.' Yē aikīna sag'lō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.
 Yē-yaḷ ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw'tāna
At-this-time his elder son field-in was. He house-near when-came
 wana gānū nūchaṇū aikū-āyū. Wō tsākarn-ma ēk'lān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-culled
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
 āyōch, ō suk'sīm āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikīn waḍō bētō rāg-ti mhāyī gayō naī,
hus-made.' This having-heard elder son anger-with in went not,
 manīn ōnō bā bāhēr āvina mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō. Ō āp'lō bāna kayō, 'hū it'lā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk'rī karīna kandī tāri wāt bhāgyō naī. Tārī hū
your service having-done ever your word broke not. However I
 mārā dōstā miḷāin khāwā karā sāṭi tū mana kandī
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak'ryān bachchū didō-naī. Pantū rāṇḍānā saṅgat paḍīna
one of-goat young-one gaves-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag'lī gilē-tō. Yē tārō bētō gharā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāṭi jamūn karyō.' Bā bētāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw'dē chha tē tāru-ch.
always me-near art. Me-near whatever is that thine-alone.

Marēl tārō bhāyī, jittō huyō ; chukāy-gayō-tō, miḷyō ; manin
That-was-dead thy brother, alive became ; lost-gone-was, is-found ; therefore

hama khuśī huwān barābar ohha.
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRIMŪKĪ OR GHISĀḌĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand*rā chāṅg*lā mānūs dūr dēсна jāwā-lāgyā-tā, wāṭ-ma sānnā-pāri
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī padyō. Tawā ō hāyihuyī jōtāna ōk dharm*śālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisī-rhayā. Thōḍi rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāṭ-tī pand*rā chōr*tā ō-oh dharm*śālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr*tā chāṅg*lā mānūs tis lōk mīlīna
came. So thieves good people thirty people having-gathered-together
 whā dhuṇī karīna ās*pis gōlākari baisyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ōk śāw*kārō āp*lyō barōbar pāch mānūs lēna ōkāōki āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī ōnā sāṅgā āyēl manuśyā bhāri bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 kāran ō tis mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachchitō khāwāna dēw,' kari ichāryō. Tawā chāṅg*lā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some
 lōk phir*tī nik*lyō. Tawā ghar-ma-tī hāndī-lāyēl butti
people walking set-out. When house-in-from that-was-tied-and-brought food
 ōna didō. Tawā ō śāw*kāryō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand*rā rupayā hak*shis dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you
 ima-oh bais*tānā hū āṭ mānūs mējīna ṇauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō uṭīna jāwā-pājē,' manīn kayō. Ōnō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyō	karīna	śāv*kāryō	ō-par'mān	wāṭi-didō.	Pand'rā		
<i>became</i>	<i>on-account-of</i>	<i>the-rich-man</i>	<i>in-that-way</i>	<i>having-divided-gave.</i>	<i>Fifteen</i>		
chāng'lā	manuśyāna	bak'shīs	niḷyō.	Ō	tīs	lōk	kim
<i>good</i>	<i>to-men</i>	<i>reward</i>	<i>was-obtained.</i>	<i>Those</i>	<i>thirty</i>	<i>people</i>	<i>how</i>
baisyā-tā ?							
<i>were-sitting ?</i>							

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated ?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surātī.	Charōtarī.	Paṭanī.
1. One	Ēk	Ēk	Ēk, lābh	Ēk
2. Two	Be	Be	Be, bannē	Be
3. Three	Traṇ	Taṇ	Taiṇ	Taiṇ
4. Four	Chār	Chār	Tēyār	Chyār, sār
5. Five	Pāch	Pāch	Pāts	Pās
6. Six	Chha	Chha	Tṣha, ṭṣhō, sō	Sō
7. Seven	Sāt	Sāt	Hāt	Hāt
8. Eight	Āth	Āth	Āth	Āth, āth
9. Nine	Naw	Naw	Naū	Naw
10. Ten	Das	Dab	Dah	Dah
11. Twenty	Vis	Vih	Vih	Vih*
12. Fifty	Pachās	Pachāh	Pachāh	Pasāh*
13. Hundred	So	Ho	So, hō	Ho, hō
14. I	Hū	Ū	Hū, ū	Hū, lu
15. Of me	Mārō	Mārō, mmārō	Mārō	Mārō
16. Mine	Mārō	Mārō, mmārō	Mārō	Mārō
17. We	Amē	Hamē, ammē, amnō	Amē, ambē	Amē, amī, āp*ḍō
18. Of us	Amārō	Hamārō, ammārō	Ām*ḥō, amārō, ahmārō	Amārō, āp*ḍō
19. Our	Amārō	Hamārō, ammārō	Ām*ḥō, amārō, ahmārō	Āmārō, āp*ḍō
20. Thou	Tū	Tū	Tu, tū	Tū, tu
21. Of thee	Tārō	Tārō	Tāh*ḥō, tārō	Tārō
22. Thine	Tārō	Tārō	Tāh*ḥō, tārō	Tārō
23. You	Tamē	Tamē, tammē, tammō	Tamē, tamō	Tamē
24. Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25. Your	Tamārō	Tamārō, tammārō	Tamārō	Tamārō

SENTENCES IN GUJARĀTĪ.

Kāṭhīyāwāḍī (Jhālāwāḍī).	Khārwa.	Ghīwāḍī (Belgaam).	English.
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Tain	Tan	Tin	3. Three.
Chār	Chār	Chyār	4. Four.
Pās	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Lau	Nau	9. Nine.
Dah	Das	Das	10. Ten.
Vih	Vis	Īs	11. Twenty.
Pasā	Pachchā	Pannās	12. Fifty
S'hō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Mārō	Mārō	15. Of me.
Mārō	Mārō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tā	20. Thou.
Tārō	Tārō, tarō	Tārō	21. Of thee.
Tārō	Tārō, tarō	Tārō	22. Thine.
Tamē	Tamē, tamē, tamēhōn	Tama	23. You.
Tamārō	Tamārō, tamārō	Tumārō	24. Of you.
Tamārō	Tamārō, tamārō	Tumārō	25. Your.

English.	Gujarātī (Standard.)	Surātī.	Charōtarī.	Paṭanī.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29. They	Tēo	Tē, tēo, tēwap, tēu	Tēo, ēo, tē	Tēo, ē
30. Of them	Tēonō, temnō	Tem ⁿ nō	Tem ⁿ no, tēono	Tēonō, im ⁿ nō, tem ⁿ nō
31. Their	Tēonō, temnō	Tem ⁿ nō	Tem ⁿ nō, tēonō	Tēonō, im ⁿ nō, tem ⁿ nō
32. Hand	Hāth	Hāth	Hāth	Paṇuohō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh, ās, āgha	Ākh, ōkh, ākha, āchh. ās
36. Mouth	Mō	Mō, moh ^a ḍū	Mō, moḍhū	Mhō, muḍhū, muḍū
37. Tooth	Dāt	Dāt	Dāt, dāt	Dāt, dēt
38. Ear	Kān	Kān	Kōn, kān	Kān, kōn
39. Hair	Wāj	Wāj, nimājā	Wāj, mōwājā	Wār. wāj
40. Head	Māthū	Māthū	Māthū	Mathū, bhōḍū
41. Tongue	Jibh	Jibh	Dzib, dziv	Jib
42. Belly	Pēt	Pēt	Pēt, hodz ^a rū, ḍodzyū	Pēt
43. Back	Wāsō	Bar ^a ḍō, wāsō, pīth	Pīth, bay ^a ḍō, wāhō	Bay ^a ḍō, wāhō
44. Iron	Lōḍhū	Lōḍhū, loḍū	Lōḍū	Lorū, loḍhū
45. Gold	Sōnū	Sōnū	Hōnū	Hōnū
46. Silver	Rūpū	Rūpū	Rupū, tsāndī	Rūpū
47. Father	Bāp	Bāp	Bāp, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, māḍī, bā, jī
49. Brother	Bhāī	Bhāī, bhāī	Bhāī, bhāī	Bhāī
50. Sister	Bon, bahen	Ben	Bon, bōn, bun	Bhūn, ben
51. Man	Māpā, bhāy ^a ḍō	Māpāh	Māpāh; manū; manakh	Māpāh ^a , māhāp, mānekh, mānakh
52. Woman	Bāy ^a ḍī	Bairī	Bāy ^a ḍī, haīrū, baīrī	Bay ^a rū

Kāthiyāvādī (Jhālāvādī).	Khīrwā.	Ghīlādī (Belgaum).	English.
Tē, 1	Tē, 1	Ō	26. He.
Tānō, inō	Inō	Ōnō, wōnō	27. Of him.
Tānō, inō	Inō	Ōnō, wōnō	28. His.
Tē, 1, iwaḍāi	Tēhōn, shōn, tēō	Ōy	29. They.
Tem ^a nō, im ^a nō	Īhōnnō	Wanō, onō	30. Of them.
Tem ^a nō, im ^a nō	Īhōnnō	Wanō, onō	31. Their.
Hāth, bāw ^a ḍū	Hath	Hāt	32. Hand.
Pag, tātīyā, tāgā, guḍā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ākhyā	Ākh	Ḍojā	35. Eye.
Mōḍhū, mō	Mū	Muḍḍā	36. Mouth.
Dāt	Ḍāt	Dāt	37. Tooth.
Kāu	Kān	Kān	38. Ear.
Mō-wālā	Bāl	Kōs	39. Hair.
Māthū, tōlō	Māthū	Mātū	40. Head.
Jibh, luli	Jibh	Jib	41. Tongue.
Pēt, ojh ^a rū, ḍdar	Pēt	Pēt	42. Belly.
Wāhō, bar ^a ḍō	Ballo	Pitō	43. Back.
Lōḍhū	Lōḍhū	Lhōḍū	44. Iron.
S ^a hōnū	Sunn	Sōnū	45. Gold.
Rūpū	Rupu	Chāndī	46. Silver.
Bapō, patyā	Bāpu	Bā	47. Father.
Mā, māḍī	Mā	Āyī	48. Mother.
Bhai	Bhai	Bhāyī	49. Brother.
Bōn	Ben	Bhēn	50. Sister.
Māpah, jau	Mānas	Mānūs	51. Man.
Bāy ^a ḍī, bār ^a ḍī, bai	Bāyī	Bayī	52. Woman.

English.	Gujarātī (Standard).	Surātī.	Charotarī.	Patnāī.
53. Wife	Wahu	Wahū	Astri, baīrū, bay ^a ḍī, wahu .	Bāy ^a ḍī, wahu
54. Child	Chhōk ^a rū	Chhōk ^a rū, bachohū	Tshaiyū, tshadyū, tshōk ^a rū	Chhōrū, sōrū
55. Son	Dik ^a rō, ohhōk ^a rō	Chhōk ^a rō, pōy ^a rō	Tshaiyō, tshōk ^a rō, mōṭiār, dife ^a rō.	Chhōk ^a rō, sōk ^a rō, saiyo, sōrō
56. Daughter	Dik ^a ri, ohhōḍī	Chhōk ^a ri, pōri	Tshōḍī, tshōk ^a ri, dife ^a ri	Chhōk ^a ri, sōk ^a ri, sōri
57. Slave	Gulām	Chākar, gulām	Gulām, lunḍo	Dāhō, lunḍo
58. Cultivator	Khōḍut	Khōḍut, khōḍ ^a nār	Tshōḍut, khōḍu, tshōḍu	Khōḍu, ohhōḍu
59. Shepherd	Bhar ^a wāḍ	Blar ^a wāḍ	Bhar ^a wāḍ	Bhar ^a wāḍ
60. God	Īswar	Paramēhar	Par ^a mēsār, Is ^a war	Paramēhar
61. Devil	Bhūt, sētān	Bhūt	Sētān, dayit, rākbah	Bhūt
62. Sun	Sūraj	Sūraj	Huraj	Hūraj
63. Moon	Chandar ^a mā	Chandar ^a mā, chhōḍō-māmō	Tsōḍō, tsandar ^a mā	Chōḍō
64. Star	Tārō	Tārō	Tarō	Tārō
65. Fire	Dōw ^a tā	Āg, dōw ^a tā	Dōw ^a tā, āg, lāhō	Dōw ^a tā
66. Water	Pāni	Pāni	Pōni	Pāni
67. House	Ghar	Ghar	Ghar	Ghar
68. Horse	Ghōḍō	Ghōḍō	Ghōḍō, ghōḍū	Ghōḍō
69. Cow	Gāy	Gāi	Gāy	Gāy
70. Dog	Kut ^a rō	Kut ^a rō	Kut ^a rō, kut ^a rū	Kut ^a rū
71. Cat	Bilāḍī	Bilāḍī	Balāḍī, manī, manāḍī	Balāḍū, mināri
72. Cook	Kuk ^a ḍō	Mar ^a ghō	Mar ^a ghō, kuk ^a ḍō	Kuk ^a ḍō, mar ^a ghō
73. Duck	Batak	Batak	Batak	Batak
74. Ass	Gadhēḍū	Gadhēḍō	Gadhēḍō	Gadhāḍū
75. Camel	Ūṭ	Ūṭ	Ūṭ	Ūṭ
76. Bird	Pañkhi, pakshi	Pañkhi	Pañkhi, pañghi	Pañohhi
77. Go	Jā	Jē	Djā	Jā
78. Eat	Kha	Khā	Khā	Khā
79. Sit	Bea	Beh	Beh	Beh ^a

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārṡā.	Ghīlāḍī (Balgaun).	English.
Wādī	Bāiri	Bāy*ko	53. Wife.
Sok*ru	Chhok*dū	Pōryō	54. Child.
Sok*ro, dich*ro, putar, bētō, baṭō, chikō, gāgō, bāl*ko.	Chhok*dō	Pōryō	55. Son.
Soḍī, dich*ri, chīchī, gāgī, bāl*ki.	Chhok*ḍī	Pōr*ni	56. Daughter.
Galām, kāfar	Gulām	Gulām	57. Slave.
Khēḍu, sēḍu, chhēḍu	Khēru	Kun*hi	58. Cultivator.
Bhar-wāḍ, gōk*li, pīḍār	Bhar*wār	Kur*boryō	59. Shepherd.
Pa r* b h u, B h a g* w a n Pa r* m ē s ā r.	Khudā	Dēw	60. God.
Jhōḍ (zōḍ), wal*gād, kāraṇ, balā, lap.	Jin	Bhūt	61. Devil.
S'hārej, di	Suraj	Suraj	62. Sun.
Sūḍō, saudar*ma	Chāḍō	Chānd	63. Moon
Sāḍar*dū, tāra	Tārō	Chānyō	64. Star.
Deṭ*wā, khōṭāw*ro, āgāra	Āg, deṭ*wā	Āg	65. Fire.
Pāni	Pāni	Pāni	66. Water.
Ghar, khōr*dū	Ghar	Ghar	67. House.
Ghōḍō	Ghōrō	Ghōḍō	68. Horse.
Gā	Gāy	Gāyi	69. Cow.
Kuṭ*ro	Kuṭ*ro	Kuṭ*ro	70. Dog.
Malāḍī, balāḍī, mīḍ*ḍī, maṇī, manāḍī.	Mīḍ*ro, min*ro	Māujar	71. Cat.
Kuk*dō, mar*ghō, maragh*dō	Mar*ghō	Kuk*dā	72. Cock.
Batak	Batak	Badak	73. Duck.
Gadhāḍō, khar	Gadhēru	Gāy*dū	74. Ass.
S'hāḍīyō, ūḗhiyō	Unt	Hūṭ	75. Camel.
Paṅkhi	Paṅkhi	Pak*si	76. Bird.
Jā, s'hatak, s'habak	Jā	Jā	77. Go.
Khā, s'traw, galach, jam	Khā	Khā	78. Eat.
Beh	Beth	Bais	79. Sit.

English.	Gujarātī (Standard).	Sur*ī.	Charṭarī.	Paṭanī.
80. Come . . .	Āw	Āw	Āw	Āw
81. Beat	Mār	Mār	Mār, ṭhōk	Mār, jhūḍ, ṭhōk
82. Stand	Ūbhō thā	Ūbhō rēh	Ubu-reh	Ūbhū rhē
83. Die	Mar	Mar	Mar (mēr imp. 2nd sing.)	Mar
84. Give	Āp	Āp, dē	Āl, āp	Āpy*, āly*
85. Run	Dōḍ	Dōḍ	Dōḍ, nāh, haḍi-mak	Dōḍ
86. Up	Upar	Upar	Upar	Upar
87. Near	Pāsē	Pāhē, sōḍē, hoḍē	Pāhē, pāhē	Pāhē
88. Down	Nichē	Nichhē, ēṭhē	Nētāḥ, hēṭhā	Nēchē
89. Far	Dār, chhētē	Āghē	Vēg*īū, āghu, tshētyū, sētyū	Āghē, sētē
90. Before	Āga	Agāḍi, āga	Āga	Āgar
91. Behind	Pāchha	Pachhāḍi, pachha	Pāgha, puṇṭē, tādē, paigh*wādē	Pāsar, pūṭhē
92. Who	Kōṇ	Kōṇ	Kōṇ, kuṇ	Kuṇ
93. What	Śū	Hū	Śu	Hū
94. Why	Śā māṭē	Hā-māṭē	Tsyam, śū-harū	Chem, śid, hā-kājē
95. And	Anē	Anē, annē	Anē, nē	Nē, anē
96. But	Paṇ	Paṇ	Paṇ	Paṇ
97. If	Jō	Jō	Dzō	Jō
98. Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
99. No	Nā	Nā	Nā	Nā
100. Alas	Arē	Arērē	Arē, hāy	Hāy, oē
101. A father	Bāp	Bāp	Bāp, bāpā	Bāp
102. Of a father	Bāpnō	Bāp*nō	Bāp*nō, bāpānō	Bāp*nō
103. To a father	Bāpnē	Bāp*nē, bāpānē	Bāp*nē, bāpānē	Bāp*nē, -nē
104. From a father	Bāp-thī	Bap-thī, bāpā-thī, -thakī	Bāpā-pāhē-thī, bāpā-kanē-thī	Bāp-thī
105. Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106. Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kāthiyāvādī (Jhālāvādī).	Khārṡā.	Ghīṡṡī (Belgann).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, paḍ ^ṡ āl, jhāpaṡ dē, ram ^ṡ kāw, thōk	Mār	Mār	81. Boat.
Kham, khōbh, khōbhal, ubhaw	Ubhō rē	Hubar	82. Stand.
Mar, pāsō thā, ūsō jā, mēr, uhar.	Mar	Mar	83. Die.
Dē, āl, āp	Ḍē	Da	84. Give.
Dhōḍ, nās, bhāg, bhā ^ṡ kāw, bhājēḍ.	Dōr	Nhās	85. Run.
Upar, mātḥē, ūohē	Upar	Upra	86. Up.
Pāhē, kanē, thuk ^ṡ ḍō, ḍōṡ	Pāsō	Kanna	87. Near.
Hēthō, nisō, hēthē	Hēthē	Hittā	88. Down.
Sētē, āghō, āghē	Vēg ^ṡ rē	Dūr	89. Far.
Mōrya, mōdhāgalya	Āgar	Āgal	90. Before.
Wāhē, pas ^ṡ wāḍē	Pachhar	Pāchal	91. Behind.
Kup, kōp	Kōn	Kōn	92. Who.
Chiyō, sū, kiyō	Sū	Sū	93. What.
Chyam, chim, kim	Kam	Kā	94. Why.
Anē, nē	Nē, tathā	Wari	95. And.
Paṡ	Pan	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, haṡ	Hā	Hōy	98. Yes.
Nā, uhū	Nā	Nañ	99. No.
Arē, rē	Arē	Ayy ^ṡ yyō	100. Alas.
Bāpō	Bāpu	Bā	101. A father.
Bāp ^ṡ nō	Bāpunō	Bānō	102. Of a father.
Bāp ^ṡ nē, bāpānē	Bāpunē	Bāna	103. To a father.
Bāpā-thī	Bāpu-pās-thī	Bā-tī	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāpō	Bāpuhōn	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sarvī.	Charvārī.	Paṭāl.
107. Of fathers . . .	Bāp(ō)nō	Bāpōnō, bāpāōnō	Bāpānō	Bāp'nō
108. To fathers . . .	Bāp(ō)nē	Bāpōnē, bāpāōnē	Bāpānē	Bāp'nē
109. From fathers . . .	Bāp(ō)-thī	Bāpō-thī, bāpāō-thī, -thakī	Bāpā-kanē-thī	Bāp-thī
110. A daughter . . .	Chhōḍī	Chhōk*ri	Tshōḍī, dīṭa*ri	Sōḍī
111. Of a daughter . . .	Chhōḍīnō	Chhōk*rinō	Tshōḍīnō	Sōḍīnō
112. To a daughter . . .	Chhōḍīnē	Chhōk*rinē	Tshōḍīnē	Sōḍīnē
113. From a daughter . . .	Chhōḍī-thī	Chhōk*ri-thī, -thakī	Tshōḍī-kanē-thī	Sōḍī-thī
114. Two daughters . . .	Be chhō	Be chhōk*ri	Be tshōḍiyō	Be sōḍīo
115. Daughters . . .	Chhōḍīo	Chhōk*riō	Tshōḍiyō	Sōḍīo
116. Of daughters . . .	Chhōḍīōnō	Chhōk*riōnō	Tshōḍiyōnō	Sōḍīōnō
117. To daughters . . .	Chhōḍīōnē	Chhōk*riōnē	Tshōḍiyōnē	Sōḍīōnē
118. From daughters . . .	Chhōḍīō-thī	Chhōk*riō-thī, -thakī	Tshōḍiyō-pāhē-thī	Sōḍīo-thī
119. A good man . . .	Sārō māṇas	Bhalō māṇah	Hārō māṇah	Hārō māṇah*
120. Of a good man . . .	Sārā māṇasnō	Bhalā māṇah*nō	Hārā māṇah*nō	Hārā māṇah*nō
121. To a good man . . .	Sārā māṇasnē	Bhalā māṇah*nē	Hārā māṇah*nē	Hārā māṇah*nē
122. From a good man . . .	Sārā māṇas-thī	Bhalā māṇah-thī, -thakī	Hārā māṇah-pāhē-thī	Hārā māṇah-thī
123. Two good men . . .	Bo sārā māṇas	Be bhalā māṇah	Be hārā māṇahō	Be hārā māṇahō
124. Good men . . .	Sārā māṇas	Bhalā māṇahō	Hārā māṇahō	Hārā māṇahō
125. Of good men . . .	Sārā māṇas(ō)nō	Bhalā māṇahōnō	Hārā māṇahōnō	Hārā māṇahōnō
126. To good men . . .	Sārā māṇas(ō)nē	Bhalā māṇahōnē	Hārā māṇahōnē	Hārā māṇahōnē
127. From good men . . .	Sārā māṇas(ō)-thī	Bhalā māṇahō-thī, -thakī	Hārā māṇahō-pāhē-thī	Hārā māṇahō-thī
128. A good woman . . .	Sārī bāy*ḍī	Bhalī bairī	Hārī bay*ḍī	Hārī bay*rī
129. A bad boy . . .	Nāṭhārō chhōk*rō	Kharāb chhōk*rō	Nāṭhārō tshōk*rō	Nāṭhārō sōrō
130. Good women . . .	Sārī bāy*ḍīo	Bhalī bairīo	Hārī bay*ḍē	Hārī bay*rē
131. A bad girl . . .	Nāṭhārī chhōḍī	Kharāb chhōk*ri	Nāṭhārī chhōḍī	Nāṭhārī sōrī
132. Good . . .	Sārō	Sārō, hārō	Hārū, ṭhik, bēa	Hārō
133. Better . . .	-thī sārō (better than)	Ghaṇō sārō, ghaṇō hārō	Wadhārē hārū	-kar* hārō (better than)

Kāthiyāvādī (Jhālāvādī).	Khārṡā.	Ghāṡāḡī (Belgaum).	English.
Bāp ^o nō	Bāpūhōnnō	Bānō	107. Of fathers.
Bāp ^o nē	Bāpūhōnnē	Bāna	108. To fathers.
Bāp ^o -thī	Bāpūhōn-pās-thī	Bā-tī	109. From fathers.
Dich ^o ri	Chhōk ^o ḡī	Pōr ^o ni	110. A daughter.
Dich ^o rinō	Chhōk ^o ḡinō	Pōr ^o ninō	111. Of a daughter.
Dich ^o rinē	Chhōk ^o ḡinē	Pōr ^o nina	112. To a daughter.
Dich ^o ri-thī	Chhōk ^o ḡī-pās-thī	Pōr ^o ni-tī	113. From a daughter.
Be dich ^o riyū	Be chhōk ^o ḡī, be chhōk ^o ḡiō	Be bētyō	114. Two daughters.
Dich ^o riyū	Chhōk ^o ḡiō	Bētyō	115. Daughters.
Dich ^o riyūnō	Chhōk ^o ḡiōnō	Bētyōnō	116. Of daughters.
Dich ^o riyūnē	Chhōk ^o ḡiōnē	Bētyōna	117. To daughters.
Dich ^o riyū-thī	Chhōk ^o ḡiō-pās-thī	Bētyō-tī	118. From daughters.
S'hārō māpah	Ruḡō ād ^o mi	Chāṡṡ ^o lō mānūs	119. A good man.
S'hārā māpah ^o nō	Ruḡā ād ^o minō	Chāṡṡ ^o lō mānūsō	120. Of a good man.
S'hārā māpah ^o nē	Ruḡā ād ^o minē	Chāṡṡ ^o lō mānūsna	121. To a good man.
S'hārā māpah-thī	Ruḡā ād ^o mi-pās-thī	Chāṡṡ ^o lō mānūs-tī	122. From a good man.
Be s'hārā māpahū	Be ruḡā ād ^o mi, be ruḡā ād ^o miō	Be chāṡṡ ^o lā mānūs	123. Two good men.
S'hārā māpahū	Ruḡā ād ^o miō	Chāṡṡ ^o lā mānūs	124. Good men.
S'hārā māpah ^o nō	Ruḡā ād ^o miōnō	Chāṡṡ ^o lā mānūsō	125. Of good men.
S'hārā māpah ^o nē	Ruḡā ād ^o miōnē	Chāṡṡ ^o lā mānūsna	126. To good men.
S'hārā māpah-thī	Ruḡā ād ^o miō-pās-thī	Chāṡṡ ^o lā mānūs-tī	127. From good men.
S'hāri bai	Mājāni bāiri	Chāṡṡ ^o li bāy ^o kyō	128. A good woman.
Bhupḡō sōk ^o rō	Nāṡhāḡō chhōk ^o ḡō	Wāṡṡṡ ^o pōryō	129. A bad boy.
S'hāri baiyū	Mājāni bāiriō	Chāṡṡ ^o lē bāy ^o kyō	130. Good women.
Bhupḡi sōḡi	Nāṡhāḡi chhōk ^o ḡi	Wāṡṡṡ ^o pōr ^o ni	131. A bad girl.
S'hārō	Ruḡō, mājānō	Chāṡṡ ^o li	132. Good.
Bāi s'hārō	Bāni ruḡō, bāni mājānō	Wāt-tī chāṡṡ ^o li (? better than that).	133. Better.

English.	Gujarātī (Standard).	Surtī.	Charotarī.	Paṭanī.
134. Best	Sau-thī sārō	Hau-thī sārō, hau-thī hārō	Hārā-mā hārū	Hau-thī hārō
135. High	Uchō	Ūchō	Ūṭgū	Uso
136. Higher	-thī ūchō	Ghapō ūchō	Wadhārō ūṭgū	-thī uso
137. Highest	Sau-thī ūchō	Ūchā-mā ūchō	Ūṭgā-mā ūṭgū	Hau-thī uso
138. A horse	Ghōḍō	Ghōḍō	Ghōḍū, ṭāy*ḍū	Ghōḍō, ghōrō
139. A mare	Ghōḍī	Ghōḍī	Ghōḍī	Ghōḍī, ghōrī
140. Horses	Ghōḍā(ō)	Ghōḍā	Ghōḍā	Ghōḍā, ghōrā
141. Mares	Ghōḍīō	Ghōḍīō	Ghōḍīō	Ghōḍīō, ghōrīō
142. A bull	Godhō	Godhō	Godhō, akh*lō, hōḍh, hōḍhiyō.	Ākh*lō, godhō, hāḍh
143. A cow	Gāy	Gai	Gāy, gā	Gāy
144. Bulls	Godhā(ō)	Godhā	Godhā, ākh*lā, hōḍhiyā	Ākh*lā, godhā, hāḍh
145. Cows	Gāyō	Gāiō	Gāyō	Gāyō
146. A dog	Kut*ro	Kut*ro	Kut*ro	Kut*ro
147. A bitch	Kut*ri	Kut*ri	Kut*ri	Kut*ri
148. Dogs	Kut*rā(ō)	Kut*rā	Kut*rā	Kut*rā
149. Bitches	Kut*riō	Kut*riō	Kut*riō	Kut*riō
150. A he goat	Bak*ro	Bak*ro	Bak*ro, bok*ḍō	Bak*ro, bok*ḍō
151. A female goat	Bak*ri	Bak*ri	Bak*ri	Bak*ri, bok*ḍī
152. Goats	Bak*rāō	Bak*rā	Bak*rā	Bak*rā, bok*ḍā
153. A male deer	Harap	Harap	Harap	Harap
154. A female deer	Har*pi	Har*pi	Har*pi	Har*pi
155. Deer	Harap	Har*ḡā	Har*ḡā	Har*ḡā
156. I am	Hū chhū	Ū chhawū, chhū	Hū ṭghū	Hū sū
157. Thou art	Tū chhe	Tū chhe, chha	Tū ṭghū	Tū sā, sē
158. He is	Tē chhe	Tē chhe, chha	Tē ṭghe, se	Ū sē
159. We are	Amē chhalē	Hamē chhaiyē, chhlē	Amē ṭghlē	Amē saiyē, siyē, sa
160. You are	Tamē chhō	Tamē chhō	Tamē ṭghō, sō	Tamē sō

Kāṭhiyāwāḍī (Jhalāwāḍī).	Khārwa.	Ghīwāḍī (Belgaum).	English.
Ghaṇḍ-j s'hārō . . .	Baḍhē-thi ruḍō (majāno) .	Sagaḷā-ti chāṅg ^{li} . . .	134. Best.
Usō	Ūcho	Uchohi	135. High.
Baū usō	Bahu ūcho	Wat-ti uchohi (P higher than that).	136. Higher.
Ghaṇḍ-j usō	Baḍhē-thi ūcho	Sagaḷā-ti uchohi	137. Highest.
Ghōḍō, tār ^{ḍō} , t̄y ^{ḍō}	Ghōrō	Ghōḍō	138. A horse.
Ghōḍī, tār ^{ḍī} , t̄y ^{ḍī}	Ghōri	Ghōḍī	139. A mare.
Ghōḍā, ghōḍā̃	Ghōrā, ghōrāō	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōri, ghōriō	Ghōḍī	141. Mares.
S'hāḍh	Sanḍh	Pāḍō	142. A bull.
Gā	Gāy	Gāyi	143. A cow.
S'hāḍhō	Sanḍhō	Pāḍā	144. Bulls.
Gāyū	Gāyō	Gāy	145. Cows.
Kuṭ ^{rō}	Kuṭ ^{rō}	Kuṭ ^{rō}	146. A dog.
Kuṭ ^{ri}	Kuṭ ^{ri}	Kuṭ ^{ri}	147. A bitch.
Kuṭ ^{rā} , kuṭ ^{rā̃}	Kuṭ ^{rā} , kuṭ ^{rāō}	Kuṭ ^{rā}	148. Dogs.
Kuṭ ^{riyū}	Kuṭ ^{ri} , kuṭ ^{riō}	Kuṭ ^{ri}	149. Bitches.
Bōk ^{ḍō}	Bak ^{ḍō}	Pāl ^{wō}	150. A he goat.
Bok ^{ḍī}	Bak ^{ḍī}	Śōḷi	151. A female goat.
Bōk ^{ḍā}	Bak ^{ḍā}	Śōḷi	152. Goats.
Happā	Kaliyār	Harap	153. A male deer.
Happī	Har ⁿⁱ	Har ⁿⁱ	154. A female deer.
Happā	Har ^{nū}	Harap	155. Deer.
Hū sū	Hū chhe	Hū chhau	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
Ī se	Ī, t̄e, chhe	Ō chha	158. He is.
Amē sayē	Hamē chhe	Hama chha	159. We are.
Tamē sō	Ṭamē chhe	Tuma chha	160. You are.

English.	Gujarātī (Standard).	Surātī.	Charōtārī.	Paṭanī.
161. They are . . .	Tēō chhe . . .	Tēō chhe, chha . . .	Tēō t̄ghe, se . . .	Ī sī, sē . . .
162. I was . . .	Hū hatō . . .	Ū utō, hutō . . .	Hū hatō, utō . . .	Hū hatō . . .
163. Thou wast . . .	Tū hatō . . .	Tū utō, hutō . . .	Tū hatō, utō . . .	Tū hatō . . .
164. He was . . .	Tē hatō . . .	Tē utō, hutō . . .	Tē hatō, utō . . .	Ī hatō . . .
165. We were . . .	Amē hatā . . .	Hamē utā, hutā . . .	Amē hatā . . .	Amē hatā . . .
166. You were . . .	Tamē hatā . . .	Tamē utā, hutā . . .	Tamē hatā, utā . . .	Tamē hatā . . .
167. They were . . .	Tēō hata . . .	Tēō utā, hutā . . .	Tēō hatā, utā . . .	Ī hatā . . .
168. Be . . .	Hō. thū . . .	Hō, thā . . .	Thā, hō . . .	Hō, thaū . . .
169. To be . . .	Hōwū, thawū . . .	Hōwū, thawū . . .	Thawū, hōwū . . .	Hawū . . .
170. Being . . .	Hōtō, thatō . . .	Hōtō, thatō . . .	Thatō, hōtō . . .	Hatō . . .
171. Having been . . .	Hōinē, thainē . . .	Hōinē, thainē . . .	Thainē, hōinē . . .	Hōinē . . .
172. I may be . . .	Hū hōū . . .	Ū hōū . . .	Hū thawū, hōwū . . .	Hū haū, thaū . . .
173. I shall be . . .	Hū hōis, haīs . . .	Ū hōis . . .	Hū thayīs, hayīs . . .	Hū hōis, hēh . . .
174. I should be . . .	.....	Ū hōt . . .	.....	.....
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār ^a wū . . .	Mār ^a wū . . .	Mār ^a wū . . .	Mār ^a wū . . .
177. Beating . . .	Mār ^{atō} . . .	Mār ^{atō} . . .	Mār ^{atō} . . .	Mār ^{atō} . . .
178. Having beaten . . .	Mārinō . . .	Mārinō . . .	Mārinō . . .	Mārinō . . .
179. I beat . . .	Hū mārū . . .	Ū mārū- <i>chhū</i> , mārū- <i>chha</i> . . .	Hū mārū- <i>t̄ghū</i> , - <i>t̄ghu</i> . . .	Hū mārū- <i>sū</i> , mārū- <i>su</i> . . .
180. Thou beatest . . .	Tū mārē . . .	Tū mārē- <i>chhe</i> , mārē- <i>chha</i> . . .	Tū mārū- <i>t̄ghū</i> , - <i>t̄ghu</i> . . .	Tū mārē- <i>sā</i> , mārē- <i>sē</i> . . .
181. He beats . . .	Tē mārē . . .	Tē mārē- <i>chhe</i> , mārē- <i>chha</i> . . .	Tē mārē- <i>t̄ghe</i> . . .	Ī mārē- <i>sē</i> . . .
182. We beat . . .	Amē māriē . . .	Hamē māriē- <i>chhiē</i> , māriē- <i>chha</i> . . .	Amē māriē- <i>t̄ghiē</i> . . .	Amē māriē- <i>saiye</i> , māriē- <i>siyē</i> . . .
183. You beat . . .	Tamē mārō . . .	Tamē mārō- <i>chhō</i> , mārō- <i>chha</i> . . .	Tamē mārō- <i>t̄ghō</i> . . .	Tamē mārō- <i>sō</i> . . .
184. They beat . . .	Tēō mārē . . .	Tēō mārō- <i>chhe</i> , mārē- <i>chha</i> . . .	Tē mārē- <i>t̄ghe</i> . . .	Ī mārē- <i>sī</i> , mārē- <i>sē</i> . . .
185. I beat (<i>Past Tense</i>) . . .	Mē māryō . . .	Mē māirū . . .	Mē māryō . . .	Mē māryō . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tē māryō . . .	Tē māirū . . .	Tē māryō . . .	Tī, or tīē, māryō . . .
187. He beat (<i>Past Tense</i>) . . .	Tēpē māryō . . .	Tōpē māirū . . .	Hēpē māryō . . .	Īpē māryō . . .

Kāchhyāwāḍī (Jhālāwāḍī).	Khārṡā.	Ghīsāḍī (Belgaum).	English.
Īwāḍāī se	Ēhōn chhe	Ōy chha	161. They are.
Hū hatō	Hū huṭō	Hū hotō	162. I was.
Tū hatō	Tū huṭō	Tū hotō	163. Thou wast.
Ī hatō	Ī huṭō	Ō hotō	164. He was.
Amē hatā	Hamē huṭā	Hama hotā	165. We were.
Tamē hatā	Ṭamē huṭā	Tuma hotā	166. You were.
Īwāḍāī hatā	Ēhōn huṭā	Ōy hotā	167. They were.
Thā	Ṭhāw	Rha	168. Be.
Thāwū	Ṭhāwū	Rhawān	169. To be.
Thātō	Ṭhātū	Rhatō	170. Being.
Thāinē	Ṭhāinē	Rhain	171. Having been.
Hū thāū . . . . .	.....	Hū rhawōs	172. I may be.
Hū thāś	Hū hōs	Hū rhawōs	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya	Mārō	Mār	175. Beat.
Mār ^a wū	Mār ^a wū	Mār ^a wū	176. To beat.
Mār ^a tō	Mār ^a tō	Mār ^a tō	177. Beating.
Mārinē	Mārinē	Mārina	178. Having beaten.
Hū mārū-sū	Hū mārūchh	Hū mārūcha	179. I beat.
Tū mārē-se, mārū-sū, mārus	Tū mārēchh	Tū māracha	180. Thou beatest.
Ī mārē-se	Ṭē mārēchh	Ō māracha	181. He beats.
Amē māri ^ē say ^ē	Hamēhōn māriyēchh	Hama mārēcha	182. We beat.
Tamē mārō-sō	Ṭamē mārōchh	Tuma mārōcha	183. You beat.
Īwāḍāī mārē-se	Ṭēs mārēchh	Ōy māracha	184. They beat.
Mē māryō	Hūē māriyō, mē māriyō	Hū māryō	185. I beat (<i>Past Tense</i>).
Tē māryō	Ṭūō māriyō	Tū māryō	186. Thou beatest (<i>Past Tense</i>).
Īnē māryō	Ṭē māriyō	Ō māryō	187. He beat (<i>Past Tense</i>).

English.	Gujarātī (Standard).	Sor'tī.	Charotarī.	Paṭant.
186. We beat (<i>Past Tense</i>)	Amē māryō	Hamē mairū	Amē māryō	Amē māryō
189. You beat (<i>Past Tense</i>)	Tamē māryō	Tamē mairū	Tamē māryō	Tamē māryō
190. They beat (<i>Past Tense</i>)	Tēōē māryō	Tēōē mairū	Hem ^{apē} māryō	Īm ^{apē} , or tēōē, māryō
191. I am beating	Hū mārū- <i>chhū</i>	Ū mārū- <i>chhū</i> , mārū- <i>chha</i>	Hū mārū- <i>ṭhū</i>	Hū mārū- <i>sū</i> , mārusu
192. I was beating	Hū mār ^{to} - <i>hatō</i>	Ū mār ^{to} - <i>tō</i>	Hū mār ^{to} - <i>utō</i>	Hū mār ^{to} - <i>tō</i>
193. I had beaten	Mē māryō- <i>hatō</i>	Mē mairō- <i>tō</i>	Hū māryō- <i>utō</i> . . . .	.....
194. I may beat	Hū mārū	Ū mārū	Hū mārū	Mī māryō- <i>tō</i>
195. I shall beat	Hū mārīs	U mārīs, mārīh, mārā, mārānō.	Hū mārēs	Hū mārīs, mārēh
196. Thou wilt beat	Tū mār ^{sē}	Tū mār ^{sē} , mār ^{hē}	Tū mārēs	Tū mārīs, mār ^{sē} , mārēh
197. He will beat	Tē mār ^{sē}	Tē mār ^{sē} , mār ^{hē}	Tē mār ^{sē}	Ē mār ^{sē} , mār ^{hē}
198. We shall beat	Amē mārīsū	Hamē mār ^{sū} , mār ^{hū}	Amē mārīsū	Amē mār ^{sū} , mār ^{hū}
199. You will beat	Tamē mār ^{sō}	Tamē mār ^{sō} , mār ^{hō}	Tamē mār ^{sō}	Tamē mār ^{sō} , mār ^{hō}
200. They will beat	Tēō mār ^{sē}	Tēō mār ^{sē} , mār ^{hō}	Tēō mār ^{sē}	Ē mār ^{sī} , mār ^{hē}
201. I should beat . . . .	.....	.....	.....	.....
202. I am beaten	Hū mārū, manē mār ^{wā} - <i>mā āvyō-chhe</i>	Manē mairō <i>chhe</i>	Manē māryā- <i>ṭshe</i>	Hū mār khāū- <i>sū</i>
203. I was beaten	Hū māryō, manē mār ^{wā} - <i>mā āvyō-hatō</i>	Manē mairō <i>tō</i>	Mē mār khādhō- <i>tō</i>	Mī mār khādhō- <i>tō</i>
204. I shall be beaten	Hū mārīs, manē mār ^{wā} - <i>mā āw^{sē}</i>	Ū mairō <i>jaīs</i>	Hū mār khāīs	Hū mār khāīs
205. I go	Hū jāū	Ū jāū- <i>chhū</i> , jāū- <i>chha</i>	Hū <i>dzā-ṭhū</i> , <i>dzāū-ṭhū</i>	Hū jāū- <i>sū</i>
206. Thou goest	Tū jāy	Tū jāy- <i>chhe</i> , jāy- <i>chha</i>	Tū <i>dzā-ṭhū</i> , <i>dzāū-ṭhū</i>	Tū jāī- <i>sū</i> , jāy- <i>sē</i>
207. He goes	Tē jāy	Tē jāy- <i>chhe</i> , jāy- <i>chha</i>	Tē <i>dzāy-ṭshe</i>	Ē jāy- <i>sē</i>
208. We go	Amē jāō	Hamē jāō- <i>chhīē</i> , jāō- <i>chha</i>	Amē <i>dzāō-ṭshe</i>	Amē jāīyē- <i>sa</i> , jāīyē- <i>siyē</i>
209. You go	Tamē jāō	Tamē jāō- <i>chhō</i> , jāō- <i>chha</i>	Tamē <i>dzāw-ṭhō</i>	Tāmē jāō- <i>sō</i>
210. They go	Tēō jāy	Tēō jāy- <i>chhe</i> , jāy- <i>chha</i>	Tē <i>dzāy-ṭshe</i>	Ē jāy- <i>sī</i> , jāy- <i>sē</i>
211. I went	Hū gayō	Ū giyō	Hū <i>dzyō</i> , <i>gayō</i> , <i>gyō</i>	Hū jyō, <i>gyō</i>
212. Thou wentest	Tū gayō	Tū giyō	Tū <i>dzyō</i> , <i>gayō</i> , <i>gyō</i>	Tū jyō, <i>gyō</i>
213. He went	Tē gayō	Tē giyō	Tē <i>dzyō</i> , <i>gayō</i> , <i>gyō</i>	Ē jyō, <i>gyō</i>
214. We went	Amē gayā	Hamē giyā	Amē <i>dzyā</i> , <i>gayā</i> , <i>gyā</i>	Amē jyā, <i>gyā</i>

Kāthiyāwāḍī (Jhālāwāḍī.)	Khārṡā.	Ōhāsāḍī (Belgaum).	English.
Amē māryō	Hamē māriyō	Hama māryō	188. We beat (<i>Past Tense</i>).
Tamē māryō	Tamē māriyō	Tuma māryō	189. You beat (<i>Past Tense</i>).
Im ^{nō} māryō	Ēhōnē māriyō	Ōy māryō	190. They beat (<i>Past Tense</i>).
Hū mā ^{rū} -sū	Hū mā ^{rū} chh	Hū mā ^{rū} wā-chha	191. I am beating.
Hū mā ^{rū} -tō	Hū mā ^{rū} -tō-huṭō	Hū mā ^{rū} -wā-hotō	192. I was beating.
Mē māryō-tō	Hūē māriyō-huṭō	Hū māryō-tō	193. I had beaten.
Hū mā ^{rū}	Hū mā ^{rū}	Hū māryōs	194. I may beat.
Hū mā ^{rīs}	Hū mā ^{rīs}	Hū mā ^{rīs}	195. I shall beat.
Tū mā ^{rīs}	Tū mā ^{rīs}	Tū mā ^{rīs}	196. Thou wilt beat.
Ī mā ^{rīs}	Ī mā ^{rīs}	Ō mā ^{rīs}	197. He will beat.
Amē mā ^{rīs}	Hamē mā ^{rīs}	Hama mā ^{rīs}	198. We shall beat.
Tamē mā ^{rīs}	Tamē mā ^{rīs}	Tuma mā ^{rīs}	199. You will beat.
Īwāḍāī mā ^{rīs}	Ēhōn mā ^{rīs}	Ōy mā ^{rīs}	200. They will beat.
.....	.....	.....	201. I should beat.
Mē mā ^r khādhō-se	Hūnē māriyōchh	Hū mā ^r -khādhō	202. I am beaten.
Mē mā ^r khādhō-tō	Hūnē māriyō-huṭō	Hū mā ^r -khādhō-tō	203. I was beaten.
Hū mā ^r khāḍ	Hūnē mā ^r	Hū mā ^r -khāwōs	204. I shall be beaten.
Hū jā ^ḥ -sū	Hū jā ^ḥ chh	Hū jāwūcha	205. I go.
Tū jā ^ḥ	Tū jā ^ḥ chh	Tū jācha	206. Thou goest.
Ī jā ^ḥ -sē	Tē jā ^ḥ chh	Ō jācha	207. He goes.
Amē jāyē-sayē	Hamē jāyēchh	Hama jāyōcha	208. We go.
Tamē jāwō-sō	Tamē jāchh	Tuma jāwūcha	209. You go.
Īwāḍāī jāy-sō	Tē jāyēchh	Ōy jācha	210. They go.
Hū jiyō	Hū giyō	Hū gayō	211. I went.
Tū jiyō	Tū giyō	Tū gayō	212. Thou wentest.
Ī jiyō	Tē giyō	Ō gayō	213. He went.
Amē jiyā	Hamē giyā	Hama gayō	214. We went.

English.	Gujarāṭī (Standard).	Sur'tī.	Charṣṭarī.	Patanī.
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē dzyā, gayā, gyā . . .	Tamē jyā, gyā . . .
216. They went . . .	Tēṣ gayā . . .	Tēṣ giyā . . .	Tēṣ dayā, gayā, gyā . . .	Ṭi jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	Dgā . . .	Jā . . .
218. Going . . .	Jatō . . .	Jatō . . .	Dgatō . . .	Jatō . . .
219. Gone . . .	Gayō, gaēlo . . .	Gūy'lo . . .	Dzyō . . .	Jēlo . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ? . . .	Tamāra nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍānī umar kēṭ'ali ? . . .	Ē ghōḍō kēw'ḍō ch . . .	Ā ghōḍō ṭṣōṭ'lā warah'nō se ? . . .	Chēṭ'lā war'hānō ghōḍō sē ? . . .
222. How far is it from here to Kashmir ?	Ahī-thi Kāsmīr kēṭ'alo chhēṭ'ṣ ? . . .	Ahī-thi Kāsmīr kēṭ'lū aghū chhe ? . . .	Āy-thi Kāsmīr ṭṣēṭ'le khēṭ'ṣe ? . . .	Ahī-thi Kāh'mīr chēṭ'lū sēṭ'ū sē ? . . .
223. How many sons are there in your father's house ?	Tamārā bāp'nā ghar-mā dik'rā kēṭ'lā chhe ? . . .	Tamārā bāp'nā ghar-mā kēṭ'lā chhōk'rā chhe ? . . .	Tamārā bāp'nā ghar-mā ṭṣēṭ'lā dīṭ'rā ? . . .	Tārā bāp'nā ghar-mō chēṭ'lā sōrā sē ? . . .
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū . . .	Ū āj ghaṇū chālo-chhū . . .	Āḍṣē ū bhaū hēḍyō-ṭṣtu . . .	Hū ājē bhū aghō-thi āyō . . .
225. The son of my uncle is married to his sister.	Mārā kākānō dīk'rō tēni bahon sāthē paranyō-chhe . . .	Mārā kākānō chhōk'rō tēni ben sāthē paṇō chhe . . .	Mārā kākānō dīṭ'rō ēni bōn vērē pay'nyō-se . . .	Mārā kākānō saiyō pōḷāni bhun'nē pēnyō sē . . .
226. In the house is the saddle of the white horse.	Ghar-mā dhoḷā ghōḍānū jin chhe . . .	Dhōḷā ghōḍānū palāṇ ghar-mā chhe . . .	Dhōḷā ghōḍānō sōman ghar-mā se . . .	Dhōrā ghōḍānū jin ghar-mō paḍyū sē . . .
227. Put the saddle upon his back.	Tēni piṭh upar jin mukō . . .	Tēni piṭh-par palāṇ kasō . . .	Ēnā par sōman māḍō . . .	Ghōḍā-par jin mōḍi-dō . . .
228. I have beaten his son with many stripes.	Mā tēnā chhōk'rānē ghaṇā chāb'khā māryā-chhe . . .	Mē tēnā ohhōk'rānē ghaṇā sapātā māirā-chhe . . .	Mē ēnā ṭghōk'rānē bhaū koy'dā māryā . . .	Mī ṭnā saiyānē bhū hāt'kā māryā . . .
229. He is grazing cattle on the top of the hill.	Tē tē tēk'rīnē mathālo dhōr churāvē-chhe . . .	Tē tēk'rīni tōch-par dhōr chārē-chhe . . .	Yō tēk'dāni tōṭṣō dhōrā ṭsārē-se . . .	Dungar'ni tōchi ē dhōrā sārō-sē . . .
230. He is sitting on a horse under that tree.	Tē pelā jhād nichē ghōḍā upar bēṭhōḷō ūbhō chhe . . .	Tē pelā jhād-nichē ghōḍā-par bēṭhōḷō chhe . . .	Ghōḍā-par sah'wār thainō pelā ḍghād-ḍṭō ubō-ṭṣhe . . .	Pelā jhād nēchō ō ghōḍā-upar bēṭhō sē . . .
231. His brother is taller than his sister.	Tēnō bhāī tēni bahon kar'tā ūchō chhe . . .	Tēnō bhāī tēni ben-thi ūchō chhe . . .	Ēnō bhāī ēni bun-kar'tā ūṭṣō ṭṣhe . . .	Ṭni bhun kar'tā ṭnō bhāī usō sē . . .
232. The price of that is two rupees and a half.	Tēni kimat adhī rūpiyā chhe . . .	Tēni kimmāt adhī rūpiā chhe . . .	Tē-nū māl adhī rūpiyā se . . .	Ṭni kōmat adhī rūpiā sē . . .
233. My father lives in that small house.	Mārō bāp pelā nānā ghar-mā rahē-chhe . . .	Mārō bāp tē nānā ghar-mā rahē-chhā . . .	Mārā bāp pelā nānā ghar-mā rahē-se . . .	Pelā ṭnā ghar-mā māro bhā rhē-sē . . .
234. Give this rupee to him.	Ā rūpiyō tēnē āpō . . .	Tēnē ā rūpiō āpō . . .	Ā rūpiyā tēnē āpō . . .	Ā rūpiō ṭnē ālo . . .
235. Take those rupees from him.	Pelā rūpiyā tēni pāsē-thi lo . . .	Ā rūpiā tēni pāhē-thi lo . . .	Hēni (or hanī)-kanē-thi pelā rūpiyā lyō . . .	Ṭni-pāhē-thi ā rūpiā lēi-lyō . . .
236. Beat him well and bind him with ropes.	Tēnē khūb māro anē dōr'ḍō bādho . . .	Tēnē hāri pēṭhem māro nē dōḍḍō bādho . . .	Tēnē hāri-pēṭhē ṭhōk nē dōy'dā-watē bād . . .	Ṭnē khūb jhuḍō anē rās-thi bādho . . .
237. Draw water from the well.	Pelā kuwā-mā-thi pāṇi kāḍhō . . .	Kūwā-mā-thi pāṇi bharō . . .	Kuwā-mā-thi pōṇi kāḍ . . .	Kuwā-mō-thi pāṇi khēcho . . .
238. Walk before me.	Mārī āgaḷ āgaḷ chālo . . .	Mārī āgaḷ chālo . . .	Mārī āgaḍi hēḍi . . .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Kōnō chhōk'rō tamārī pāch-haḷ āvē-chhe ? . . .	Kōnō ohhōk'rō tamārī pāch-haḷ āvē-chhā ? . . .	Kanō ṭabhēyō tāri pāghāḍi āvē-ṭṣhe (or -se) ? . . .	Kēnō saiyō tamārā pūṭhī āvē-sē ? . . .
240. From whom did you buy that ?	Kōni pāsē-thi tamē tē vēchātū lidhū ? . . .	Kōni pāhē tamē hē vēchātū lidhū . . .	Ā tē kēni-thi vēṭṣātu lidhū ? . . .	Ṭ tamō kēni pāhē-thi vēsātū lidhū ? . . .
241. From a shopkeeper of the village.	Gām-nā ēk dukāndār pāsē-thi . . .	Tē gām'nā dūkāndār pāhē-thi . . .	Gām'dānā hāt-wālā kanē-thi . . .	Gām'dānā ēk hāt-wārā pāhē-thi . . .

Kāshiyāwāḍī (Jhālāwāḍī).	Khārṡā.	Ghīāḍī (Belgaum).	English.
Tamē jiyā	Tamē giyā	Tama gayō	215. You went.
Iwāḍāi jiyā	Tēhon giyā	Oy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jātā	218. Going.
Jiyō	Gayālo	Gayel	219. Gone.
Tamārū nām sū se ?	Tamāru nām sū ?	Tārū nāw sū ?	220. What is your name ?
Ā ghōḍō chētālā warahānō se ?	Ghōrō kawālo mōtō chhe ?	Ē ghōḍāna kew'dā waras ?	221. How old is this horse ?
Āi-thi Kāsmir chētālū thay-se ?	Iyā-thi Kasmir katālū vōgrū chhe ?	Uyā-ti Kāsmir kew'di du ?	222. How far is it from here to Kashmir ?
Tamārā bāp'na ghar-mā chētālā dich'rū se ?	Tamāra bāpuna ghar-mā katālā chhōk'ā chhe ?	Tārā bānō ghar-ma kew'dā pōryō ?	223. How many sons are there in your father's house ?
Hū āj lābō panthē hālyō-sū	Hū āj bahu chālyō	Hū āj ghan'yō wāt chālyō	224. I have walked a long way to-day.
Mārā kākānō dich'rō ini bōn hārē pay'pō-se.	Mārā ohichānō dik'rō ini bon-na saḥō paniyō.	Ōni pōr'ni mārū kākānō bētāna didā.	225. The son of my uncle is married to his sister.
Ghar-mā dhōlō ghōḍānō sēmān se.	Uj'gā ghōrānū palān ghar-mā chhe.	Ō ghar-ma pāḍ'rū ghōḍō khōgir chha.	226. In the house is the saddle of the white horse.
Ghōḍē sēman nākho	Inā upar palān māḍō	Wanā piṭṭā-par khōgir ghāl.	227. Put the saddle upon his back.
Mē inā dich'rānē ghaḍā phat'kā māryā-se.	Hūē inā chhōk'dānē ghaḍā chāb'kā māryā.	Ōnō bētāna ghaḍō māryō	228. I have beaten his son with many stripes.
Ī dhār'ḍi upar dhōrā sārē-se	Ī ṭekarīnā mathāra par dhōr churāvēchh.	Dhōgar-par ō dhōr charāwā-lāgyōcha.	229. He is grazing cattle on the top of the hill.
Jhāḍ(zād) hēthē ghōḍā upar bēthō-se.	Ī pēlā jhār nichē ghōrā-par bēthōchh.	Dzhāḍnā hūṭa ō ghōḍā-par bāsōch.	230. He is sitting on a horse under that tree.
Inō bhāi inī bōn kar'tā usō-se.	Inō bhāi inī bou'nā kar'tā ūchō chho.	Ōnū bhāyi ōnū bhōn-ti uochhi-chha.	231. His brother is taller than his sister.
Inī kēmat aḍhi rupiyā se	Inī kimat hari rupiyā chhe.	Ōni kimmat aḍi rupayā	232. The price of that is two rupees and a half.
Mārō bāpō i jhūp'dā-mā rō-se	Mārō bāp ṭē nānak'dā ghar-mā rōchh.	Mārū bā ō bhānā ghar-ma rāchh.	233. My father lives in that small house.
Ā rupiyō inē āpō	Ā rupiyō inē āp	Ē rupayā ōna da	234. Give this rupee to him.
Inī pāhē-thi ōlyā rupiyā lyō	Pēlā rupiyā ini-pās-thi liyō.	Ō-kan-ti ō rupayā māngla	235. Take those rupees from him.
Inē khub lagāwō nē dōr'dē-thi bādho.	Inē khub mārō nē dollā-thi baḍhō.	Ōna chāng'lā mārina dōri-ti bānd.	236. Beat him well and bind him with ropes.
Kuwā-mā-thi pāḍi kadhō	Kuwā-mā-thi pāni kudhō	Hiri-ma-ti pāni tān	237. Draw water from the well.
Mārī āgaḷ sālō	Mārī āgar chālō	Mārā āgaḷ chāl	238. Walk before me.
Tamārī wāhē kunō sōk'rō āwō-se ?	Tamārī pāchhar kinō chhōk'dō āvēchh ?	Tārā pāchal kēnō pōryō āwōcha ?	239. Whose boy comes behind you ?
Tamē i kunī pāhē-thi vēsātō āpyū ?	Kinī-pās-thi tamē khari-diḍyū ?	Ō tū ke-kan-ti iki-lidō ?	240. From whom did you buy that ?
Gām'nā wāpiyā pāhē-thi	Gām'nā ḍukāḍar-pās-thi	Ō khēḍānō ḍukān'wālā-kan-ti.	241. From a shopkeeper of the village.

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